



LONDON, June 3, 1859.  
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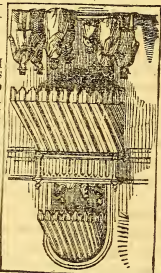
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Preliminarily I will remark that auction sales in London are not those noisy assemblages you have in America. The crier seldom speaks above his ordinary business voice. The works are always sold in lots, and a lot may consist of one, or any other number of volumes. All lots are bid for and sold as one book.

The sale, of which I am to give you a sketch, has continued eight days, and there are two days more of it to come. Hence a ten days' sale. Each day, however, occupies but three and a half or four hours, and the part of the day employed is from one o'clock in the afternoon to three and a half or four.

The Catalogue of the books occupies 256 pages in octavo, and the number of lots is 3272. In the collection are a few manuscripts extraordinary. These books and MSS. have been chiefly collected by a person whose name is not given. He has, I learn, been many years about it, and whether he collected with a view to this method of distribution, I am not informed, but such was probably the case. There is one feature in the collection which I should mention before the details I am to give, and that is, the remarkably fine condition of the works in general, many of the rarest things never having passed through the hands of a barbarous bookbinder at all. I speak especially with regard to small tracts; as, for instance, a John Cotton tract of a few pages comes up in its original tiny blue paper cover, all clean, outside and in; and so of many others.

Not being present at the first day's sale, I have no note of the rarities that day—though there were many—and shall begin with the second. The prices I will render in American money.

The Short Narrative of the Horrid Massacre at Boston, 5th of March, 1770, \$7 75; the London reprint of the same work, with the engraving of the soldiers firing on the people, \$5 25; Bromhall on Specters, Cunning Delusions of the Devil, &c., folio, 1658, \$9; Bunyan's Works, Preface by Whitefield, folio, 1767, \$10; Pilgrim's Progress, 22d ed., plates by Sturt, 1728, \$7 75; (you and your readers will well remember that "some said 'print, John,' others said 'not so!'" ) His Jesus as an Advocate, 1st ed., 1688, \$6 50; Narrative of the Miseries of New England, 4to., 1689, \$4 75; Gray's (Butler's) Hudibras, 1744, \$4 50; Las Casas's Chronicle of the Spaniards in the West Indies, 1st ed., black letter, 4to., 1583, \$21 50; Charlevoix's Histoire du Paraguay, 3 vols., 4to., \$9; Sam. Clarke's Looking-Glass for Saints and Sinners, including his work on the American Plantations, 2 vols., fol., 1671, \$9 50; Columbus Verr'dus, &c., including a letter of Columbus, 4to., 1494, \$31 87; Cortes's Historia de Nueva Espana, Mexico, 1770, \$12 75; Eden's translation of Cortes, Navigation, 4to., black letter, 1561, \$8 75; Coryat's Crudities, 3 vols., 1776, \$10; Cotton's God's Promise to his Plantation, 1630, \$18 50; do. Planter's Plea, \$26 87; do. Clearing Doubts concerning Predestination, 1646, \$9 50; do. Bloody Trent, 1647, \$12; do. Singing of Psalms, 1650, \$7 50; Dampier's Voyages, 4 vols., ed. 1729, \$12 50; Caledonia, (a satirical piece on the Scottish Colony at Darien,) in verse, 4to., 1700, \$13 50; Dr. John Dee's Account of what passed between him and some spirits, fol., 1659, \$12; Robinsou Crusoe, 1719-22, \$11 25; De Foë's Moll Flanders, 1722, \$6 50.

The Indian Grammar begun, by John Elliot, 4to, Cambridge, 1666, \$22 50. (I need not say that the sale of this lot caused some sensation, and that every one present, except the purchaser, felt a chill of disappointment, or a thrill of admiration. Nor is it hardly necessary for me to add that it was bought by Henry Stevens, Esq., who is among books a perfect Napoleon,—I don't mean Napoleon the III. The same well-known (American) gentleman has been the fortunate purchaser also of the largest part of the American book rarities in this sale.)

Now, my good friend, Mr. Haskell, you will see by the alphabetical arrangement of the works that I have given you but a small taste of this great ten days' sale, but I have no more time at command before the mail closes to extend my notes.

STUDENT.









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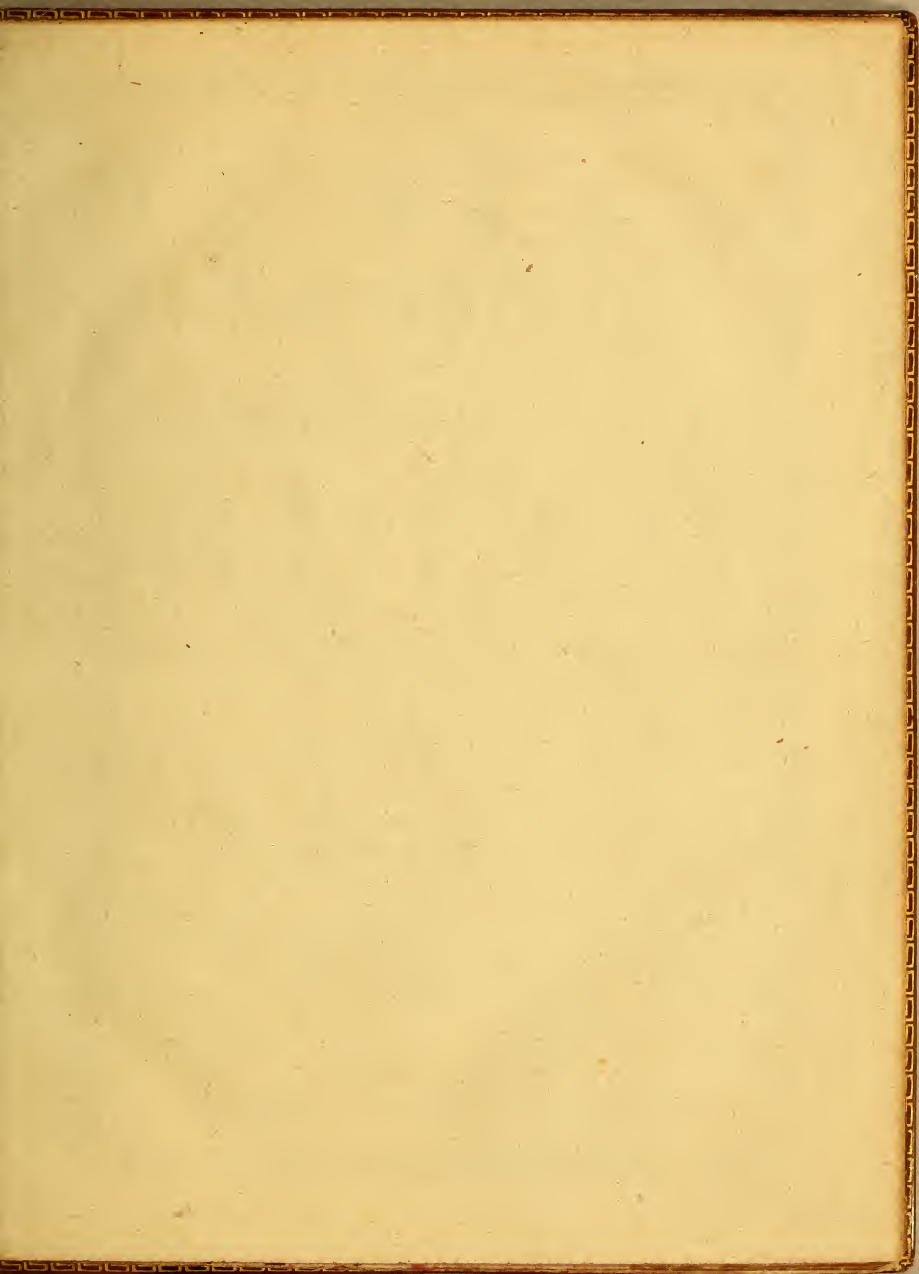






Lot 991





Manuscript n°. 843.



# THE INDIAN Grammar

BEGUN: OR,  
*An Essay to bring the Indian Language*

INTO  
RULES,

For the Help of such as desire to Learn the same, for  
the furtherance of the Gospel among them.

BY JOHN ELIOT.

Lia. 33. 19. Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive, of a stammering tongue, that thou canst not understand.

Lia. 66. 18. It shall come that I will gather all Nations and Tongues, and they shall come and see my Glory.

Dan. 7. 14. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him, &c.

Plal. 19. 3. There is no speech nor language where their voice is not heard.

Mal. 3. 11. From the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles, &c.

CAMBRIDGE:

Printed by Marmaduke Johnson. 1 6 6 6.

JOHN CARTER BROWN

RPJOB





To the Right Honourable,

ROBERT BOYLE Esq;

GOVERNOUR:

With the rest of the Right Honourable and Christian

CORPORATION

For the Propagation of the GOSPEL unto  
the INDIANS in New England.

NOBLE SIR,

**Y**ou were pleased, among other Testimonies of your Christian and prudent care for the effectual Progress of this great Work of the Lord Jesus among the Inhabitants of these Ends of the Earth, and goings down of the Sun, to Command me (for such an aspect have your so wise and seasonable Motions, to my heart) to Compile a Grammar of this Language, for the help of others who have an heart to study and learn

A 2

the

the same, for the sake of Christ, and of the  
poor Souls of these Ruines of Mankinde,  
among whom the Lord is now about a Resur-  
rection-work, to call them into his holy King-  
dome. I have made an Essay unto this dif-  
ficult Service, and laid together some Bones  
and Ribs preparatory at least for such a work.  
It is not worthy the Name of a Grammar,  
but such as it is, I humbly present it to your  
Honours, and request your Animadversions  
upon the Work, and Prayers unto the Lord  
for blessing upon all Essayes and Endeavours  
for the promoting of his Glory, and the Sal-  
vation of the Souls of these poor People.  
Thus humbly commending your Honours un-  
to the blessing of Heaven and to the guidance  
of the Word of God, which is able to save  
your Souls, I remain

Your Honours Servant in the Service  
of our Lord Jesus,

JOHN ELIOT.



# THE INDIAN GRAMMAR

B E G U N.

**G**RAMMAR is the *Art* or *Rule* of *speaking*.

There be two parts of *Grammar* :

1. The *Art* of *making* Words.
2. The *Art* of *ordering* words for speech.

The *Art* of *making* words, is  $\left\{ \begin{array}{l} 1. \text{ By various } \textit{articulate sounds.} \\ 2. \text{ By regular } \textit{composing} \text{ of them.} \end{array} \right.$

*Articulate sounds* are composed into  $\left\{ \begin{array}{l} \textit{Syllables.} \\ \textit{Words.} \end{array} \right.$

The various *articulate sounds* must be distinguished

By  $\left\{ \begin{array}{l} \textit{Names.} \\ \textit{Characters.} \end{array} \right.$

These *Names* and *Characters* do make the *Alpha-bet*.

Because the *English Language* is the first, and most attainable Language which the *Indians* learn, he is a learned man among them, who can *Speak*, *Reade* and *Write* the *English Tongue*.

I therefore use the same *Characters* which are of most common use in our *English Books*; viz. the *Roman* and *Italick Letters*.

Also our *Alpha-bet* is the same with the *English*, saving in these few things following.

1. The difficulty of the *Rule* about the Letter [c], by reason of the change of its sound in the five sounds, ca ce ci co cu; being sufficiently helped by the Letters [k and f.]: We therefore

## The Indian Grammar begun.

lay by the Letter [*e*], saving in [*ch*]; of which there is frequent use in the Language. Yet I do not put it out of the *Alpha-bet*, for the use of it in other Languages, but the Character [*ch*] next to it, and call it [*chee*].

2. I put [*i*] Consonant into our *Alpha-bet*, and give it this Character [*j*], and call it *ji*, or [*gi*], as this Syllable soundeth in the English word [*giant*]; and I place it next after [*i* vocal]. And I have done thus, because it is a *regular sound* in the *third person singular* in the *Imperative Mode* of Verbs, which cannot well be distinguished without it: though I have sometimes used [*gh*] in stead of it, but it is harder and more inconvenient. The proper sound of it is, as the English word [*age*] soundeth. See it used *Genes.* 1. 3, 6, 9, 11.

3. We give (*v*) Consonant a *distinct name*, by putting together (*uf*) or (*uph*), and we never use it, save when it soundeth as it doth in the word (*save, have*), and place it next after (*u* vocal.) Both these Letters (*u* Vocal, and *v* Consonant) are together in their proper sounds in the Latine word (*uva*, a Vine.)

4. We call *w* (*wee*), because our name giveth no hint of the power of its sound.

These Consonants (*l. n. r.*) have such a *natural coincidence*, that it is an eminent variation of their dialects.

We *Massachusetts* pronounce the *n*. The *Nipmuk Indians* pronounce *l*. And the *Northern Indians* pronounce *r*. As instance:

We say	<i>Anum</i>	( <i>um</i> produced)	} A Dog.	So in most words.
Nipmuk,	<i>Alum</i>			
Northern,	<i>Arum</i>			

Our *Vocals* are five : *a e i o u*. *Diphthongs*, or *double sounds*, are many, and of much use.

*ai au ei ee eu eau oi oo oo.*

Especially we have more frequent use of [*o* and *oo*] than other Languages have: and our [*oo*] doth alwayes sound as it doth in these English words (*moody, book.*)

We



# The Indian Grammar begun. 3

We use onely two *Accents*, and but *sometime*. The *Acute* (') to shew which *Syllable* is first *produced* in pronouncing of the word; which if it be not attended, no Nation can understand their own Language: as appeareth by the witty *Conceit* of the *Tytere* *tw's*.

ó produced with the accent, is a *regular distinction* betwixt the *first* and *second persons plural* of the *Suppositive Mode*; as

} Naumog, *If we see*: (as in *Log*.)

} Naumog, *If ye see*: (as in *Vooue*.)

The other *Accent* is (^), which I call *Nasal*; and it is used onely upon (ó) when it is *founded* in the *Nose*, as oft it is; or upon (á) for the like cause.

This is a *general Rule*, When two (oo) come together, ordinarily the *first* is *produced*; and so when two (oo) are together.

All the *Articulate Sounds* and *Syllables* that ever I heard (with observation) in their Language, are sufficiently comprehended and ordered by our *Alpha-bet*, and the *Rules* here set down.

<i>Character.</i>	<i>Name.</i>	<i>Character.</i>	<i>Name.</i>
a		n	en
b	bee	o	
c	see	p	pee
ch	chee	q	keuh
d	dee	r	ar
e		s	es
f	ef	t	tee
g	gee as in geese	u	
h		v	vf
i		w	wec
j	ji as in giant.	x	ex
k	ka	y	wy
l	el	z	zad.
m	em		

Here be 27 *Characters*: The reason of increasing the number is above.

And I have been thus far bold with the *Alpha-bet*, because it is the first time of *writing this Language*; and it is better to settle our *Foundation* right at first, then to have it to mend afterwards.

*Musical*

## The Indian Grammar begun.

*Musical sounds* they also have, and perfect *Harmony*, but they differ from us in *sound*.

There be four severall sorts of *Sounds* or *Tones* uttered by Mankind.

1. *Articulation* in Speech.
2. *Laughter*.
3. *Laration* and *Joy*: of which kinde of *sounds* our *Musick* and *Song* is made.
4. *Ululation*, *Howling*, *Yelling*, or *Mourning*: and of that kinde of *sound* is their *Musick* and *Song* made.

In which kinde of *sound* they also *hallow* and *call*, when they are most *vociferous*.

And that it is thus, it may be perceived by this, that their *Language* is so full of (oo) and ô *Nasal*.

They have *Harmony* and *Tunes* which they sing, but the matter is not in *Meeter*.

They are much pleased to have their *Language* and *Words* in *Meeter* and *Rhyme*, as it now is in *The singing Psalms* in some poor measure, enough to *begin* and *break the ice* withall: These they sing in our *Musickal Tone*.

*So much for the Sounds and Characters.*

*Now follows the Consideration of Syllables, and the Art of Spelling.*

THE formation of *Syllables* in their *Language*, doth in nothing differ from the formation of *Syllables* in the *English*, and other *Languages*.

When I taught our *Indians* first to lay out a *Word* into *Syllables*, and then according to the *sound* of every *Syllable* to make it up with the right *Letters*, viz. if it were a *simple sound*, then one *Vocall* made the *Syllable*; if it were such a *sound* as required some of the *Consonants* to make it up, then the adding of the right *Consonants* either before the *Vocall*, or after it, or both. They quickly apprehended and understood this *Epitomie* of the *Art of Spelling*, and could soon learn to *Reade*.

The



# The Indian Grammar begun.

5

The Men, Women, and up-grown Youth do thus rationally learn to Reade: but the Children learn by rote and custome, as other Children do.

Such as desire to learn this Language, must be attentive to pronounce right, especially to produce that Syllable that is first to be produced; then they must Spell by Art, and accustom their tongues to pronounce their Syllables and words; then learn to reade such Books as are Printed in their Language. *Legendo, Scribendo, Lóquendo*, are the three means to learn a Language.

So much for the Rule of Making Words.

Now follows the Ordering of them for Speech.

The several sorts of words are called *Parts of Speech*, which are in number Seven.

1. The Pronoun.
2. The Noun.
3. The Adnoun, or Adjective.
4. The Verb.
5. The Adverb.
6. The Conjunction.
7. The Interjection.

Touching these several kinds of Words, we are to consider,

1. The formation of them asunder by themselves.
2. The construction of them, or the laying them together, to make Sense, or a Sentence.

And thus far Grammar goeth in concatenation with Logick: for there is a Reason of Grammar. The laying of Sentences together to make up a Speech, is performed by Logick: The adorning of that Speech with Eloquence, is performed by Rhetoric. Such a use and accord there is in these generall Arts.

In the formation of words asunder by themselves,

- Consider {
1. The general Qualifications, or Affections of words.
  2. The Kindes of words.

## 6. *The Indian Grammar begun.*

The Qualifications are { 1. In respect of their *Rise* whence they spring.  
2. In respect of their *Consorts*, how they are yoked.

In respect of their *Rise*, some are { 1. *Original words*: *sua originis*.  
2. *Ort words* sprung out of other :  
Chieffy { *Nominals*: or *Verbs* made out of *Nouns*.  
                    *Verbals*: or *Nouns* made out of *Verbs*.

In respect of *Consorts*, some are { *Simple words*: one alone.  
                                    *Compound words*: when two or more are made into one.

This Language doth greatly delight in *Compound*ing of words, for *Abbreviation*, to *speak much* in few words, though they be sometimes *long*; which is chiefly caused by the many *Syllables* which the *Grammar Rule* requires, and *suppletive Syllables* which are of no signification; and curious care of *Euphonic*.

*So much for the common Affection of words.*

*Now follow the severall Kindes of words.*

There be two Kindes : { 1. *Chief leading words*, { *Nouns*.  
                                    { *Verbs*.  
2. Such as attend upon, and belong unto the chief leading words.

Attendants on the Chief, are { 1. Such as are proper to each, as { *Adnouns*.  
                                    { *Adverbs*.  
2. Such as are of common use to both, as { *Pronouns*.  
                                    { *Conjunctions*.

*Inde-*





## 8 The Indian Grammar begun.

Distributives, as { Nawhutche, some. } Tohsuog? }  
 { Monag, many. } Tohsunash } How many?

But because these are not of use in affixing to other Parts of Speech, they may as well be reckoned among *Adnouns*, as some do; though there is another *Schesis* upon them, and they attend upon *Verbs* as well as *Nouns*.

The first and second persons are of most use in affixing both of *Nouns* and *Verbs*, and other Parts of Speech.

The third person singular is affixed with such Syllables as these, Wut. wun. um. oo. &c. having respect to *Euphonic*: And sometime the third person, especially of *Verbs*, hath no affix.

These *Pronouns*, (Neen and Ken) when they are affixed, they are contracted into Ne and Ke, and varied in the *Vocal* or *Vowel* according to *Euphonic*, with the word it is affixed unto; as Noo, Koo, &c.

If the word unto which it is affixed begin with a *Vocal*, then a *Consonant* of a fitting sound is interposed, to couple the word and his affix with an *Euphonic*: as Nut. kut. num. kum, &c.

I give not *Examples* of these *Rules*, because they will be so obvious anon, when you see *Nouns* and *Verbs* affixed.

### 2. Of a Noun.

A *Noun* is a Part of Speech which signifieth a thing, or it is the name of a thing.

The variation of *Nouns* is not by *Male* and *Female*, as in other Learned Languages, and in *European Nations* they do.

Nor are they varied by *Cases*, *Cadencies*, and *Endings*: herein they are more like to the *Hebrew*.

Yet there seemeth to be one *Cadency* or *Case* of the first *Declination*, of the form *Animate*, which endeth in *oh*, *uh*, or *ah*; viz. when an *animate Noun* followeth a *Verb transitive*, whose object that he acteth upon is *without himself*. For Example: Gen. 1. 16. the last word is *anoggsog*, stars. It is an *Erratum*: it should be *anoggsob*; because it followeth the *Verb ayim*, He made. Though



# The Indian Grammar begun.

9

it be an *Erratum* in the Press, it is the fitter in some respects for an Example.

In Nouns, consider { 1. *Genera*, or *kinds* of Nouns.  
2. The *qualities* or *affections* thereof.

The *kinds* of Nouns are *two*; according to which there be *two* *Declensions* of Nouns, for the variation of the number.

*Numbers* are *two*: *Singular* and *Plural*.

The first *kind* of Nouns is, when the *thing* signified is a *living Creature*.

The second *kind* is, when the *thing* signified is *not* a *living creature*.

Therefore I order them thus:

There be *two forms* or *declensions* of Nouns: { *Animate*.  
*Inanimate*.

The *Animate form* or *declension* is, when the *thing* signified is a *living Creature*: and such Nouns do alwayes make their *Plural* in (*og*); as, *Wosketomp, Man. Wosketompaog.* (*a*) is but for *Euphonic*.

*Mittamwollis, A Woman. Mittamwollisfog.*

*Nunkomp, A young man. Nunkompaog.*

*Nunksqau, A Girl. Nunksqauog.*

*Englishman. Englishmanog.*

*Englishwoman. Englishwomanog.*

*So Manit, God. Manittoog.*

*Mattannit, The Devil. Mattannittoog.*

*So Ox, Oxesog. Horfe, Horsesog.*

*The Stars they put in this form:*

*Anogqs, A Star. Anogqsog.*

*Muhhog, The Body. Muhhogkooog.*

*Pfukfes, A little Bird. Pfukfesog.*

*Ahtuk, A Deer. Ahtuhquog.*

*Mukquoshim, A wolf. Mukquoshimwog.*

*Mosq, A Bear. Mosquog.*

*Tummunk, The Beaver. Tummunkquaog.*

*Puppinaashim, A Beast. Puppinaashimwog.*

*Askook, A Snake or Worm. Askookquog.*

*Namohs, A Fish. Namohfog. &c.*

*Some few Exceptions I know.*

# 10 *The Indian Grammar begun.*

2. *The Inanimate form or declension of Nouns, is when the thing signified is not a living Creature: and these make the Plural in ash; as*

*Hussua, A Stone. Hussunash.*  
*Qussuk, A Rock. Qussukquanash.*

*Of this form are all Vegetables:*

*Mehcug, A Tree. Mehcuquash.*  
*Moskeht, Grass. Moskehtuash.*

*And of this form are all the parts of the Body: as*

*Muskesuk, The Eye or Face. Muskesukquash.*  
*Mehtauog, An Ear. Mehtauogwash.*  
*Meepit, A Tooth. Meepitash.*  
*Meenan, The Tongue. Meenanash.*  
*Mussissitoon, A Lip. Mussissitoonash.*  
*Muttoon, A Mouth. Muttoonash.*  
*Menutcheq, A Hand. Menutcheqash.*  
*Muhpit, An Arm. Muhpittenash.*  
*Muhkont, A Leg. Muhkontash.*  
*Musseet, The Foot. Musseetash.*

*Of this form are all Virtues, and all Vices: as*

*Waantamoonk, Wisdom. Waantamooongash, or onganash.*

*All Verbals are of this form, which end in onk, and make their Plural in ongash, or in onganash.*

*All Virtues and Vices (so far as at present I discern) are Verbals, from their activity and readiness to turn into Verbs.*

*All Tools and Instruments of Labour, Hunting, Fishing, Fowling, are of this form. All Apparel, Housing: All Fruits, Rivers, Waters, &c.*

*So much for the kinds of Nounes.*

*The common Affections or Qualifications are two:*

1. *The affixing of the Noun with the Pronoun.*
2. *The ranging them into several Ranks.*

1. The



# The Indian Grammar begun.

11

The way of affixing of Nouns, is the putting or using of the Noun in all the three persons, both Singular and Plural.

This manner of speech being a new thing to us that know the European or Western Languages, it must be demonstrated to us by Examples.

Metah the Heart.

Sing.	{	Nuttah, my heart.	}	Pl.	{	Nuttahhun, our heart.
		Kuttah, thy heart.				Kuttahhou, your heart.
		Wuttah, his heart.				Wuttahhou, their heart.

Menutcheg, A Hand.

Sing.	{	Nannutcheg, my hand.	}	Pl.	{	Nannutcheganun, our hand.
		Kenutcheg, thy hand.				Kenutcheganoo, your hand.
		Wunnutcheg, his hand.				Wunnutcheganoo, their hand.

Sing.	{	Nunnutcheganaah, my hands.	}	{	Nunnutcheganaah, thy hands.
		Wunnutchegash, or wunnutcheganaah, his hands.			

Plu.	{	Nunnutcheganunnonut, our hands.	}	{	Nunnutcheganoowout, your hands.
		Wunnutcheganoowout, their hands.			

Wétu, A House.

Sing.	{	Neek, my house.	}	Pl.	{	Neekun, our house.
		Keek, thy house.				Keekou, your house.
		Week, his house.				Weekou, their house.

ut, in.

Sing.	{	Neekit, in my house.	}	pl.	{	Neekunonut, in our house.
		Keekit, in thy house.				Keekuwoout, in your house.
		Weekit, in his house.				Weekuwoout, or wekuwoomut, in (his house).

Hence we corrupt this word Wigwam.

So much may at present suffice for the affixing of Nouns.

Now

# The Indian Grammar begun.

Now for the ranging them into ranks.

There be three Ranks of Nouns ;  $\left\{ \begin{array}{l} \text{The Primitive.} \\ \text{The Diminutive.} \\ \text{The Possessive.} \end{array} \right.$

The same Noun may be used in all these Ranks.

The *primitive Rank* expresses the *the thing as it is* : a Nunkomp, a Youth. Nunkqua, a Girl. Ox. Sheep. Horse. Pig. So Haffun, a stone. Mehtug, a tree. Moskeht, grass or herb.

2. The *diminutive Rank* of Nouns doth *lessen the thing*, and expresses it to be a *little one* ; and it is formed by adding, with a due Euphonie (*es*) or (*emes*) unto the *primitive Noun*. For Example, I shall use the same Nouns named in the *first Rank*, here in the *second Rank* : as Nunkomp<sup>es</sup> or emes. Nunkqua<sup>es</sup> or emes. Oxemes. Sheepemes. Horseemes. Pigemes. Haffunemes. Mehtugques, or Mehtugquemes. Moskehtuemes.

And so far as I perceive, these two endings (*es* and *emes*) are degrees of *diminution* : (*emes*) is the least.

3. The *possessive Rank* of Nouns, is when the *person* doth challenge an interest in the *thing*. Hence, as the other Ranks may be affixed, this must be affixed with the *Pronoun*.

And it is made by adding the *Syllable* (*eum*, or *oom*, or *um*) according to Euphonie, unto the affixed Noun. For Example : Num-Manittoom, my God. Nuttineneum, my man. Nunnunkompoom. Nunnunkqua<sup>eum</sup>. Nutoxineum. Nushheepseum. Nut-horhesum. Nuppigsum. Nuthaffunneum. Nummehtugkoom. Nummoskehteum. Nummoskehteumash.

Both the *primitive Noun*, and the *diminutive Noun*, may be used in the form *possessive* ; as *Nutsheepseum*, and the like.

Nouns may be turned into Verbs two ways :

1. By turning the Noun into the Verb-substantive form : as Wosketompo<sup>oo</sup>, He became a man. Of this see more in the Verb Substantive.

2. All



# The Indian Grammar begun.

13

2. All *Nouns* that end in *onk*, as they come from *Verbs* by adding (*onk*) so they will turn back again into *Verbs*, by taking away (*onk*) and forming the word according to the Rule of *Verbs*; as

Waantamoonk is *Wisdom*: take away *onk*, and then it may be formed Noowaantam, *I am wise*. Koowaantam, *Thou wise*, &c. Waantam, *He wise*, &c.

## 3. Of *Adnouns*.

**A**N *Adnoun* is a part of Speech that attendeth upon a *Noun*, and signifieth the *Qualification* thereof.

The *Adnoun* is capable of both the *Animate* and *Inanimate* forms; and it agreeth with his leading *Noun*, in form, number, and person.

For Example: Rev. 4. 4. there is Neefneechagkodtash nabo yau appuonagash, *Twenty four Thrones*. And Neefneechagkodtogyauog Elderfog, *Twenty four Elders*. Here be two *Nouns* of the two several forms, *Animate* and *Inanimate*; and the same *Adnoun* is made to agree with them both.

The *Inanimate* form of *Adnouns* end some in *i*, and some in *e*.

The *Animate* form in *es*, or *esu*: and those are turned into *Verbs*, by taking the affix. As

Wompi, *White*. Wompiyeuash.

Mooi, *Black*. Mooeseuash.

Menuhki, *Strong*. Menuhkiyeuash.

Noochumwi, *Weak*. Noochumwiyeuash.

The same words in the *Animate* form:

Wompesu. Wompesuog.

Mooesu. Mooesuog.

Menuhkesu. Menuhkesuog.

Noochumwesu. Noochumwesuog.

Put the affix to these, and they are *Verbs*.

**N**umerals belong unto *Adonas*, and in them there is something remarkable.

From the Number 5 and upward, they add a word suppletive, which signifieth nothing, but receiveth the Grammatical variation of the Declension, according to the things numbered, *Animate* or *Inanimate*. The *Additional* is (*toksu*) or (*tahshe*) which is varied (*toksuog*, *toksuash*, or *tokshinash*.)

For Example:

1	<i>Negut.</i>	6	<i>Negutta tahshe.</i>
2	<i>Neeſe.</i>	7	<i>Nefauſuk tahshe.</i>
3	<i>Niſh.</i>	8	<i>Shmoſuk tahshe.</i>
4	<i>Yau.</i>	9	<i>Paskoogun tahshe.</i>
5	<i>Napanna tahſe</i> { <i>toksuog.</i>	10	<i>Pink. Pinkguſſuog, Pink-</i>
	{ <i>toksuash.</i>		<i>guſſuſh.</i>

Then from 10 to 20 they add afore the Numeral (*nab* or *nabo*) and then it is not needful to add the following additional, though sometimes they do it.

As for Example:

11	<i>Nabo negut.</i>	16	<i>Nabo negutta.</i>
12	<i>Nabo neeſe.</i>	17	<i>Nabo nefauſuk.</i>
13	<i>Nabo niſh.</i>	18	<i>Nabo shmoſuk.</i>
14	<i>Nabo yau.</i>	19	<i>Nabo paskoogun.</i>
15	<i>Nabo napanna</i> { <i>toksuog.</i>	20	<i>Neeſuechag kodroſ.</i>
	{ <i>toksuash.</i>		<i>kodtaſh.</i>

Then upwards they add to *Neeſuechag*, the ſingle Numbers to 30. &c.

30	<i>Niſhwinchag kodroſ, kodtaſh.</i>
40	<i>Tauninchag kodroſ, kodtaſh.</i>
50	<i>Napannatahwinchag kodroſ, kodtaſh.</i>
60	<i>Negutta tahwinchag kodroſ, kodtaſh.</i>
70	<i>Nefauſuk tahwinchag kodroſ, kodtaſh.</i>

80 *Shmoſuk.*



*The Indian Grammar begun.*

15

80. Shwosuk tahshinchag kodtog, kodash.

90 Paskoogun tabshinchag kodrog, kodtash.

100 Negut pasuk kooog, kooash.

1000 Negut muttannonganog {kodtog } or {kussnog.  
 {kodtash. } {kussnash. }

The *Adnoun* is frequently compounded with the *Noun*, and then usually they are contracted: as

Womposketomp, *A white man.*

Moosketomp, *A black man.*

Menuhkoſhketomp, *A strong man.*

Menuhkekont, *A strong Leg.* Qunuhtug, *of gunni, long.*

Mehtug, *Wood or Tree.* And this word is used for a *Pike.*

When the *Noun* becometh a *Verb*, then the *Adnoun* becometh an *Adverb*.

There is no form of *comparison* that I can yet finde, but *degrees* are expressed by a word signifying *more*: as Anue menuhkesu, *More strong*: And Nano, *More and more*. Moocheke, *Much*. Peefik or Peafik, *Small*.

#### 4. *Of the Verb.*

**A** Verb is when the thing signified is an Action. (Su

There be two sorts of Verbs.

The Verb } Substantive.  
Active.

The *Verb Substantive*, is when any thing hath the signification of the *Verb Substantive* added to it: as (*am, art, is, are, was, were,* &c. *Actuall being* is above the nature of a *Noun*, and beneath the nature of a *Verb Active*.

We have no compleat distinct word for the Verb Substantive, as other Learned Languages, and our English Tongue have, But it is under a regular composition, whereby many words are made Verb Substantive.

## The Indian Grammar begun.

All may be referred to three sorts, so far as yet I see.

1. The first sort of *Verb Substantives* is made by adding any of these Terminations to the word, *yeuco*, *ao*, *oo*; with due Euphonic: And this is so, be the word a *Noun*; as *Wosketompoo*, He is a man: Or *Adnoun*; as *Wompiyeuco*, It is white: Or be the word an *Adverb*, or the like; as *James 5.12. Mattayeucoutch*, Let it be *yea*. The words in the Text are spelled with respect to pronunciation, more then to Grammaticall composition: here I spell them with respect to Grammaticall composition. See more Examples of this, *Exod. 4. 3, 4, 6, 7.*

2. The second sort of *Verb Substantives* is when the animate *Adnoun* is made the third person of the *Verb*, and so formed as a *Verb*: as *Wompesu*, *White*; *Menuhkesu*, *Strong*; may be formed as a *Verb*: *Noowompes*, *Koowompes*, *Wompesu*. And so the like words.

And of this sort are all *Adnouns* of *Vertue* or *Vice*: as

*Waantam*, *Wise*; *Assootu*, *Foolish*, &c.

Whatever is affirmed to be, or denied to be, or if it be asked if it be, or expressed to be made to be; All such words may be *Verb Substantives*. I say, *may be*, because there be other wayes in the Language to express such a sense by. But it may be thus.

3. The third sort, are *Verb Substantive passive*, when the *Verb Substantive* (*am*, *is*, *was*, &c.) is so annexed to a *Verb Active*, that the person affixed is the object of the act; as *Noowadchanit*, *I am kept*.

So much for the *Verb Substantive*.

Now followeth the *Verb Active*.

**A** *Verb Active* is when the word signifieth a compleat action, or a causall power exerted.

*Verbs inceptives*, or *inchoatives*, I finde not; such a notion is expressed by another word added to the *Verb*, which signifieth to begin, or to be about to do it.

Also when the Action is doubled, or frequented, &c. this notion hath



# The Indian Grammar begun.

17

hath not a distinct form, but is expressed by doubling the first Syllable of the word: as Mohmoeog, they oft met; Safabbath-dayeu, every Sabbath.

There be two sorts or forms of Verbs Active:

1. The Simple form.
2. The Suffix form.

The Simple form of the Verb Active, is when the act is conversant about a Noun inanimate onely: as

Noowadchanumun neek, I keep my house.

And this Verb may take the form of an Adnoun: as

Noowadchanumunath noowéatchimineath, I keep my corn.

Or every person of this Verb, at least in the Indicative Mode, will admit the plural Number of the Noun inanimate.

The Suffix form of the Verb Active, is when the act is conversant about animate Nouns onely; or about both animate and inanimate also: as

Koowadchanth, I keep thee.

Koowadchanumouth, I keep it for thee.

There be five Concordances of the Suffix form Active, wherein the Verb doth receive a various formation. I think there be some more, but I have beat out no more.

The reason why I call them Concordances, is, Because the chief weight and strength of the Syntaxis of this Language, lyeth in this eminent manner of formation of Nouns and Verbs, with the Pronoun persons.

1. The first Concordance is; when the object of the act is an animate Noun. I call it, The Suffix animate object: as

Koowadchanth, I keep thee.

2. The Suffix animate mutual: when animates are each others object; as

Noowadchanittimun, we keep each other. This form ever wanteth the singular Number.

3. The Suffix animate end, and inanimate object: as

Koowadchanumouth, I keep it for thee; or, for thy use.

4. The *Suffix animate form social*: as  
 Koowéechewadchanumwomsh, *I keep it with thee.*
5. The *Suffix form advocate, or in stead form*, when one acteth in the room or stead of another: as  
 Koowadchanumwanshun, *I keep it for thee; I act in thy stead.*

This form is of great use in *Theologie*, to express what Christ hath done for us: as

Nunuppoowonuk, *He died for me.*  
 Kenuppoowonuk, *He died for thee.*  
 Kenuppoowonukqun, *He died for us.*  
 Kenuppoowonukoo, *He died for you. &c.*

All these forenamed forms of *Verbs*, both *Verb Substantives*, and *Verbs Active*, both *Simple* and *Suffix*, may be varied under three distinct forms of variation; viz.

{ *Affirmative*: when the act is affirmed.  
 { *Negative*: when the act is denied.  
 { *Interrogative*: when the act is question'd.

Again, many of these forms may also be varied in a form *causative*, in all cases where the efficient is capable to be compelled, or caused to act.

All these will be more conspicuous in the *Paradigms*, or *Examples*.

To make compleat work, I should set down many Examples. But I shall (at present) set down onely two Examples: One of the *Simple form Active*, which may generally serve for all the *Verb Substantives*.

The second Example of the *Suffix animate form*, which may generally serve for all the *Concordances of Verbs suffixed*. Even as the *Meridian of Boston* may generally serve for all *New-England*. And the *Meridian of London* may generally serve for all *England*.

And these will be enough to busie the heads of *Learners* for a while.

Note



# The Indian Grammar begun.

19

Note this, That all *Verbs* cannot be formed through all these forms, but such *Verbs* as in reason of Speech are useable all these ways, which sundry *Verbs* are not; as, *I sleep, eat, piss, &c.*

Before I come to the *Paradigms*, there be other general Considerations about *Verbs*.

In *Verbs* consider { 1. Divers *Modes* of the action.  
2. Divers *Times* of the action.

First, The *Modes* of actions in this Language are five.

1. The *Indicative, Demonstrative, or Interrogative Mode*, which doth fully assert the action, or deny it, or enquire if it be asserted:

Noowadchanumun, *I do keep it.*

As Noowadchanumoon, *I do not keep it.*

Noowadchanumunas, *Do I keep it?*

2. The *Imperative, or Hortative, or Praying and Blessing Mode*, is when the action is Commanded, or Exhorted to be done, or Prayed for. When a Superiour speaks in this *Mode*, he commands. When an Inferiour speaks in this *Mode*, he prays and intreats. When a Minister speaks in this *Mode*, he exhorts, and blesteth.

Wadchanh, *Keep thou.*

Wadchanch, *Keep me.*

3. The *Optative, Wishing, or Desiring Mode*, when one desireth the action to be done: as

Noowaadchanumun toh, *I wish or desire to keep it.*

4. The *Subjunctive, or rather the Supposing, or Suppositive Mode*, when the action is onely supposed to be, as in these three expressions:

If it be.

When it is.

It being.

And this third sense and meaning of this *Mode* of the Verb, doth turn this *Mode* into a *Participle*, like an *Adnoun*, very frequently.

5. The

5. The *Indefinite Mode*, which doth onely assert the action without limitation of person or time; and it is made of the *Indicative Mode*, by adding the termination (*át*) and taking away the *suffix*: as

Wadchanumunar, *To keep.*

There is another *Mode of the Verb* in reason of speech, and in some other Languages, viz. The *Potential*, which doth render the action in a possibility to be. But this Language hath not such a *Mode*, but that notion is expressed by a word signifying (*may*) to the *Indicative Mode*. The usual word with us is (*may*) *may* or *can*.

All these *Modes of the Verb* are timed by *Tenses*, saving the *Indefinite Mode*, and that is *unlimited*.

The times are two; *Present*, and *Past*. The time to come is expressed by a word signifying *futurity*, added to the *Indicative Mode*, as (*mos*, *pish*, *shall*, or *will*.)

In the *Roman Language* there do belong unto this *Indefinite Mode*, *gerundive*, *lofty*, and *vapouring* Expressions; also *supine*, *sluggish*, *dull*, and *sunk-hearted* Expressions. And though the spirit of this People, viz. the *vapouring pride* of some, and the *dull-hearted supinity* of others, might dispose them to such words and expressions, yet I cannot finde them out.

As *Nouns* are often turned into *Verbs*, so *Verbs* are often turned into *Nouns*; and a frequent way of it is, by adding (*onk*) to the *Verb*: as

Noowompes, *I am white.*

Koowompes, *Thou art white.*

Noowompesuoink, *My whiteness.*

Koowompesuoink, *Thy whiteness.*

Every person of the *Verb* that is capable of such a change in the reason of Speech, may so be turned into a *Noun* singular or plural.

Before I set down the Examples of *Formation of Verbs*, I will finish a few *Observations* about the remaining Parts of Speech.



#### 4. Of Adverbs.

**A**N *Adverb* is a word that attendeth upon the Verb, and signifieth the quality of the action, by Extension, Diminution, Rectitude, Curvation, Duration, Cessation, &c. according to the various qualities of all sorts of actions.

*Adverbs* do usually end in (*e* or *u*), as *wame* or *wamu*, All: *Menubke* or *menubku*, Strongly.

The several sorts of *Adverbs* (according as Learned Grammarians have gathered them together) are

1. *Of Time.* *Yeuyeu*, Now. *Wunnonkou*, Yesterday. *Saup*, To-morrow. *Ahquompak*, When. *Paswu*, Lately. *Noadruk*, A long time. *Teanuk*, Presently. *Kuttumma*, Very lately.

2. *Of Place.* *Uttiyeu*, Where. *Naut*, There. *Anomut*, Within. *Woskeche*, Without. *Onkoue*, Beyond. *Negonnu*, First. *Wutât*, Behind.

3. *Of Order.* *Negonnu*, First. *Nahohtôeu*, Second. *Nishwu*, Third, &c.

4. *Of Asking.* *Sun*, *Sunnummatta*; Is it? or Is it not? *Tohwutch*, Why.

5. *Of Calling.* *Hôh*, *Chuh*.

6. *Affirming.* *Nux*, *Yea*. *Wunnamuhkut*, Truly.

7. *Denying.* *Matta*, *Matchaog*, No. Also *Mo* sometimes signifieth Not. They have no *Adverbs* of Swearing, nor any Oath, that I can yet finde: onely we teach them to Swear before a Magistrate By the great and dreadfull Name of the Lord. The word we make for swearing, signifieth to speak vehemently.

8. *Of Exhorting or Encouraging.* *Ehhoh*, *Hah*.

9. *Of Forbidding.* *Ahque*, Beware, Do not.

10. *Of Wishing.* *Woi*, *Napohnont*, Oh that it were. *Toh*.

11. *Of Gathering together.* *Moeu*, Together. *Yeu nogque*, This way-ward. *Ne nogque*, That way-ward. *Kesukquieu*, Heaven-ward. *Ohkeiyeu*, Earth-ward.

12. *Of Choosing.* *Anue*, More rather. *Teaogku*, Rather, unfinished. *Nahen*, Almost. *Asquam*, Not yet.

13. Of Continuation. Ash, Still.
14. Of Shewing. Kuffeh, Behold.
15. Of Doubting. Pagwodche, It may be. Tohi, It may be.
16. Of Likeness. Netarup, Like so. Nemehkuh, So. Neane, As.
17. Of unexpected Hap. Tiadche, Unexpectedly.
18. Of Quality. Wunnegen. Marcher. Waantamwe, &c.  
Of this kind are all Virtues and Vices. &c.

Adverbs are oft turned into Adnouns, especially when his Verb is turned into a Noun.

## 6. Of the Conjunction.

A Conjunction is a Part of Speech to joyn Words and Sentences: As

Causatives. Wutch, wutche, newutche. For, from, because. Yeu waj, For this cause.

Disjunctives. Asuh, Or.

Discretives. Qut, But.

Suppositives. Tohneit, If.

Exceptives. Ishkont, Least. Chaubohkish, Except, or besides. Kuttumma, Unless.

Diversatives. Tohkônogque, Although.

Of Possibility. Woh, May or Can.

Of Place. In, en, ur, at. In, At or To.

## 7. Of Interjections.

A N Interjection is a word or sound that uttereth the passion of the minde, without dependance on other words.

Of Sorrow. Woi, cowee.

Of Marvelling. Hó, hoo,

Of Disdaining. Quah.

Of Encouraging. Hah, Eho.

There



## The Indian Grammar begun.

23

There be also *suppletive Syllables* of no signification, but for ornament of the word: as *tir, rin, rinne*; and these, in way of an *Elegancy*, receive the *affix* which belongeth to the *Noun* or *Verb* following; as *nuttir, kuttir, wuttir, nuttin, kuttin, wuttin, nuttune, kuttinne, wuttinne*.

Other Languages have their *significant suppletives* for *Elegancy*: and some of our English Writers begin so to use [*why*], but I conceive it to be a *mistake*. Our *suppletive* is rather [*web*], and [*why*] is a *significant word*. It oft puts the Reader to this inconvenience, to stay and look whether it be *significant* or not; and some are *stumbled* at it. It is seldome an *Elegancy*, to make a *significant word* a meer *suppletive*.

*So much for the formation of words asunder.*

*For the Construction of words together, I will give  
three short Rules.*

1. **W**hen two *Nouns* come together, one of them is turned into a kinde of an *Adverb*, or *Adnoun*, and that is an *Elegancy* in the Language: of which see frequent Examples. See 1 Pet. 2. 2. *Pahke sogkottungane wuttinnowaonk*, *The pure milkie word, for Milk of the word*. The like may be observed a thousand times.

2. When two *Verbs* come together, the latter is the *Infinitive Mode*: as in the same 1 Pet. 2. 5. *Kooweekikonitteamwoo sephauinat. Ye are built, &c. to sacrifice, &c.* And a thousand times more this Rule occurs.

3. When a *Noun* or a *Verb* is attended upon with an *Adnoun* or *Adverb*, the *affix* which belongeth to the *Noun* or *Verb* is *prefixed* to the *Adnoun* or *Adverb*: as in the same Chapter, 1 Pet. 2. 9. *Ummonchanatamwe wequaiyeumut, His marvellous light*: The *affix of Light* is *prefixed to marvellous*. *Koowaantamwe ketoohkam, Thou speakest wisely*: The *affix of speaking* is *prefixed to wisely*. This is a frequent *Elegancy* in the Language.

But the manner of the formation of the *Nouns* and *Verbs* have such a latitude of use, that there needeth little other *Syntaxis* in the Language.

# The Indian Grammar begun.

I shall now set down *Examples of Verbs*: and first of the *Simple form*. And here

First, I shall set down a *Verb Active*, whose object is *Inanimate*:  
as Noowadchanumun, *I keep it.* (Be it tool or garment.)

And secondly, I shall set down a *Verb Substantive*:  
as Noowaantam, *I am wise.*

Both these I shall set down *Parallel* in two Columns:

## The form Affirmative.

### Indicative Mode.

Present tense.

Present tense.

*I keep it.*

*I am wise.*

Sing. { Noowadchanumun  
          { Koowadchanumun  
          { oowadchanumun.

Sing. { Noowaantam  
          { Koowaantam  
          { Waantam noh.

Pler. { Noowadchanumumun  
          { Koowadchanumumwoo  
          { Wadchanumvog.

pl. { Noowaantamumun  
          { Koowaantamumwoo  
          { Waantamwog.

Prater tense.

Prater tense.

Sing. { Noowadchanumunap  
          { Koowadchanumunap  
          { oowadchanumunap.

Sing. { Noowaantamup  
          { Koowaantamup  
          { Waantamup.

Pl. { Noowadchanumumunnónup  
          { Koowadchanumumwop  
          { Wadchanumuppanneg: or  
          { oowadchanummuáop.

pl. { Noowaantamumunnónup  
          { Koowaantamumwop  
          { Waantamuppanneg.

The *Imperative Mode*, when it *Commands* or *Exhorts* it wanteth the *first person singular*: but when we *Pray* in this *Mode*, as alwayes we do, then it hath the *first person*; as, *Let me be wise*: but there is no formation of the word to express it; yet it may be expressed.



# The Indian Grammar begun.

25

pressed by adding this word unto the *Indicative Mode* [pâ], as, Pâ noowaantam, *Let me be wise.* - Our usual formation of the *Imperative Mode* is, without the first person singular, casting away the *Affix*.

## Imperative Mode.

### Present tense.

Sing.	VVadchanish
	VVadchanitch.
plur.	VVadchanumuttuh
	VVadchanumook
	VVadchanumahettich.

### Present tense.

Sing.	VVaantash
	VVaantaj.
plur.	VVaantamuttuh
	VVaantamook
	VVaantamohettich.

The *Imperative Mode* cannot admit of any other time than the *Present*.

## The Optative Mode.

### Present tense.

Sing.	Noowaadchanumun-toh
	Koowaadchanumun-toh
	oowaadchanumun-toh.
plur.	Noowaadchanumunnan-toh
	Koowaadchanumunnan-toh
	oowaadchanumuneau-toh.

### Present tense.

Sing.	Noowaaantamun-toh
	Koowaaantamun-toh
	oowaaantamun-toh.
pl.	Noowaaantamunan-toh
	Koowaaantamuneau-toh
	oowaaantamuneau-toh.

### Prieter tense.

Sing.	Noowaadchanumunaz-toh
	Koowaadchanumunaz-toh
	oowaadchanumunaz-toh
pl.	Noowaadchanumunanonuz-toh
	Koowaadchanumunaoiz-toh
	oowaadchanumunnaoiz-toh.

### Prieter tense.

Sing.	Noowaantamunaz-toh
	Koowaantamunaz-toh
	oowaantamunaz-toh.
pl.	Noowaantamunanoiz-toh
	Koowaantamunaoiz-toh
	oowaantamunaoiz-toh.

It seems their desires are slow, but strong,  
Because they be utter'd double-breath'd, and long.

## 26. *The Indian Grammar begun.*

*The Suppositive Mode:* which usually *flats* the first *Vocal*, and *layes* by the *affix*.

<i>Present tense.</i>		<i>Present tense.</i>	
<i>Sing.</i>	{ Wadchanumon	<i>Sing.</i>	{ Waantamon
	{ Wadchanuman		{ Waantaman
	{ Wadchanuk.		{ Waantog.
<i>plur.</i>	{ VVadchanumog	<i>plur.</i>	{ VVaantamog
	{ VVadchanumog		{ VVaantamog
	{ VVadchanumahettis		{ VVaantamahettis
<i>Præter tense.</i>		<i>Præter tense.</i>	
<i>Sing.</i>	{ VVadchanumos	<i>Sing.</i>	{ VVaantamos
	{ VVadchanumofa		{ VVaantamas
	{ VVadchanukis.		{ VVaantogkis.
<i>plur.</i>	{ VVadchanumogkus	<i>plur.</i>	{ VVaantamogkis
	{ VVadchanumogkus		{ VVaantamogkis
	{ VVadchanumahettis.		{ VVaantamahettis.

### *The Indefinite Mode.*

VVadchanumunat.

VVaantamunat.

*Indicative Mode.* The form *Negative*, which is varied from the *Affirmative* by interpoling [oo].

<i>Present tense.</i>		<i>Present tense.</i>	
<i>Sing.</i>	{ Noowadchanumoon	<i>Sing.</i>	{ Noowaantamoo
	{ Koowadchanumoon		{ Kooaantamoo
	{ oowadchanumoon.		{ Waantamoo.
<i>plur.</i>	{ Noowadchanumoonnonup	<i>plur.</i>	{ Noowaantamoonun
	{ Koowadchanumooowep		{ Kooaantamoomwoo
	{ Wadchanumooog.		{ Waantamooog.
<i>Præter tense</i>		<i>Præter tense</i>	
<i>Sing.</i>	{ Noowadchanumoonap	<i>Sing.</i>	{ Noowaantamoo
	{ Koowadchanumoonap		{ Kooaantamoo
	{ oowadchanumoonap.		{ oowaantamoo.
<i>pl.</i>	{ Noowadchanumoonnononup	<i>plur.</i>	{ Noowaantamoomunnonup
	{ Koowadchanumooowop		{ Kooaantamoomwop
	{ Wadchanumooanneg.		{ VVaantamooanneg.

The



# The Indian Grammar begun.

27

The Imperative Mode of the Negative form.

Present tense.		Present tense.	
Sing.	{ VVadchanuhkon	Sing.	{ VVaantukon
	{ VVadchanuhkitch		{ VVaantukitch
Plur.	{ VVadchanumootuh	Plur.	{ VVaantamootuh
	{ wadchanumootok		{ waantamootok
	{ wadchanumohetrekitch.		{ waantamohetrekitch.

The Optative Mode is of seldome use, and very difficult, therefore I pass it by.

The Suppositive Mode of the Simple form.

Present tense.		Present tense.	
Sing.	{ Wadchanumoun	Sing.	{ Waantamoun
	{ Wadchanumoon		{ Waantamoon
	{ Wadchanog.		{ Waantamog.
Plur.	{ Wadchanumooog	Pl.	{ Waantamooog
	{ Wadchanumooog		{ Waantamooog
	{ Wadchanumooohettit, or oohetteg.		{ Waantamooohettit, or oohetteg.
Praeter tense.		Praeter tense.	
Sing.	{ Wadchanumooos	Sing.	{ Waantamooos
	{ Wadchanumooofa		{ Waantamooas
	{ Wadchanumooogkis.		{ Waantamooogkis
Plur.	{ Wadchanumooogkus	Plur.	{ Waantamooogkus
	{ Wadchanumooogkus		{ Waantamooogkus
	{ Wadchanumooohettis		{ Waantamooohettis.

The Indefinite Mode of the Simple form Negative.

Wanchanumounat.

Waantamounat.

The Simple form Interrogative, is formed onely in the Indicative Mode: All Questions are alwayes asked in this Mode of the Verb, and in no other; and it is formed by adding [*as*] to the Affirmative.

Indicative Mode

Present tense.		Present tense.	
Sing.	{ Nowadchanumunas.	Plur.	{ Nowadchanumunnaous.
	{ Kowadchanumunas.		{ Kowadchanumunnaous.
	{ cowadchanumunnaous.		{ cowadchanumunnaous Nag.

The

## The Suffix form animate Affirmative.

Here I carry in a Parallel our English Verb (Pay) that so any may distinguish betwixt what is Grammar, and what belongs to the word. And remember ever to pronounce (pay), because else you will be ready to read it (pau). Also remember, that (Paum) is the radical word, and all the rest is Grammar. In this remarkable way of speech, the Efficient of the Act, and the Object, and sometimes the End also, are in a regular composition comprehended in the Verb: and there is no more difficulty in it, when use hath brought our Notion to it, then there is in other Languages, if so much.

## Indicative Mode. Present tense.

1 sing.	I keep thee, Koowadchansh. I keep him, Noowadchan. I keep you, Koowadchanunumwoo. I keep them, Noowadchanogog.	1 plur.	I pay thee, Kuppauumush. I pay him, Nuppayum. I pay you, Kuppauumunumwoo. I pay them, Nuppauumogog.
2 sing.	Thou keepest me, Koowadchaneh. Thou keepest him, Koowadchan. Thou keepest us, Koowadchaninun. Thou keepest them, Koowadchanoog.	2 plur.	Thou payest me, Kuppauumeh. Thou payest him, Kuppauum. Thou payest us, Kuppauumimun. Thou payest them, Kuppauumoog.
3 sing.	He keepeth me, Noowadchanuk. He keepeth thee, Koowadchanuk. He keepeth him, oowadchanuh. He keepeth us, Koowadchanukqun. He keepeth you, Koowadchanukoo. He keepeth them, oowadchanuh.	3 plur.	He payeth me, Nuppauumuk. He payeth thee, Kuppauumuk. He payeth him, Uppauumuh. He payeth us, Kuppauumukqun. He payeth you, Kuppauumukou. He payeth them, Uppauumuh nah.



## Indicative Mode.

Present tense.

Present tense.

1 plur.  
*We keep thee,*  
 Koowadchanunumun.  
*We keep him,*  
 noowadchanoun.  
*We keep you,*  
 koowadchanunumun (wame.)  
*We keep them,*  
 noowadchanounonog.

1 plur.  
*We pay thee,*  
 Kappaumunumun.  
*We pay him,*  
 nappaumoun.  
*We pay you,*  
 kappaumunumun.  
*We pay them,*  
 nappaumounonog.

2 plur.  
*Ye keep me,*  
 Koowadchanimwoo.  
*Ye keep him,*  
 koowadchanau.  
*Ye keep us,*  
 koowadchanimun.  
*Ye keep them,*  
 koowadchanooog.

2 plur.  
*Ye pay me,*  
 Kappaumimwoo.  
*Ye pay him,*  
 kappau mau.  
*Ye pay us,*  
 kappaumimun.  
*Ye pay them,*  
 kappau moog.

3 plur.  
*They keep me,*  
 Noowadchanukquog.  
*They keep thee,*  
 koowadchanukquog.  
*They keep him,*  
 coowadchanouh.  
*They keep us,*  
 noowadchanukqunnonog.  
*They keep you,*  
 koowadchanukooog.  
*They keep them,*  
 coowadchanouh nah.

3 plur.  
*They pay me,*  
 Nappaumukquog.  
*They pay thee,*  
 kappaumukquog.  
*They pay him,*  
 uppaumouh.  
*They pay us,*  
 nappaumukqunnonog.  
*They pay you,*  
 kappaumukooog.  
*They pay them,*  
 uppaumouh nah.

## Indicative Mode.

Præter tense.

Præter tense.

1 sing. {  
*I did keep thee,*  
 Koowadchanunup.  
*I did keep him,*  
 noowadchanóp.  
*I did keep you,*  
 koowadchanunnumwop.  
*I did keep them,*  
 noowadchanópanneg.

1 sing. {  
*I did pay thee,*  
 Kuppaumunup.  
*I did pay him,*  
 nuppaumóp.  
*I did pay you,*  
 kuppaumunumwop.  
*I did pay them,*  
 nuppaumópanneg.

2 sing. {  
*Thou didst keep me,*  
 Koowadchanip.  
*Thou didst keep him,*  
 koowadchanóp.  
*Thou didst keep us,*  
 koowadchanimunonup.  
*Thou didst keep them,*  
 koowadchanopanneg.

2 sing. {  
*Thou didst pay me,*  
 Kuppaumip.  
*Thou didst pay him,*  
 kuppaumóp.  
*Thou didst pay us,*  
 kuppaumimunonup.  
*Thou didst pay them,*  
 kuppaumopanneg.

3 sing. {  
*He did keep me,*  
 Noowadchanukup.  
*He did keep thee,*  
 koowadchanukup.  
*He did keep him,*  
 oowadchanópoh.  
*He did keep us,*  
 noowadchanukgunnonup.  
*He did keep you,*  
 koowadchanukkoop.  
*He did keep them,*  
 oowadchanooópoh.

3 sing. {  
*He did pay me,*  
 Nuppaumukup.  
*He did pay thee,*  
 kuppaumukup.  
*He did pay him,*  
 uppaumopoh.  
*He did pay us,*  
 nuppaumukgunnonup.  
*He did pay you,*  
 kuppaumukkoop.  
*He did pay them,*  
 uppaumopoh nah.

Indicative



## Indicative Mode:

Præter tense.

Præter tense.

1 plur. { *We did keep thee,*  
Koowadchaninumunonup  
*We did keep him,*  
noowadchanounonup  
*We did keep you,*  
koowadchaninumunonup  
*We did keep them,*  
noowadchanounonuppanneg.

1 plur. { *We did pay thee,*  
kuppaumunumunonup.  
*We did pay him,*  
nuppaumounonup.  
*We did pay you,*  
kuppaumunumunonup.  
*We did pay them,*  
nnppaumounonuppanneg.

2 plur. { *Ye did keep me,*  
Koowadchanimwop.  
*Ye did keep him,*  
koowadchanuop.  
*Ye did keep us,*  
koowadchanimunonup.  
*Ye did keep them,*  
koowadchanooopanneg.

2 plur. { *Ye did pay me,*  
Kuppaumimwop.  
*Ye did pay him,*  
kuppaumauop.  
*Ye did pay us,*  
kuppaumimunonup.  
*Ye did pay them,*  
kuppaumauopanneg.

3 plur. { *They did keep me,*  
Noowadchanukuppanneg.  
*They did keep thee,*  
koowadchanukuppanneg.  
*They did keep him,*  
coowadchanauopoh.  
*They did keep us,* [neg.  
koowadchanukunonuppan-  
*They did keep you,*  
koowadchanukooopanneg.  
*They did keep them,*  
coowadchanooopoh nah,

3 plur. { *They did pay me,*  
Nuppaumukuppanneg.  
*They did pay thee,*  
kuppaumukuppanneg.  
*They did pay him,*  
uppaumauopoh.  
*They did pay us,*  
nuppaumukunnonuppanneg.  
*They did pay you,*  
kuppaumukooopanneg.  
*They did pay them,*  
uppaumooopoh nah.

*The Imperative Mode of the Suffix form animate Affirmative.*

*Note, That this Mode of the Verb doth cast off the Affix, or prefixed Pronoun, using onely the suffixed Grammaticall variations.*

*Present tense.*

1 sing. {  
 Let me keep thee,  
 Wanchanunutti.  
 Let me keep him,  
 wadchanonti.  
 Let me keep you,  
 wadchanonkqutch.  
 Let me keep them,  
 wadchanonti nagoh.

*Present tense.*

1 sing. {  
 Let me pay thee,  
 Pamunutti.  
 Let me pay him,  
 paumonti.  
 Let me pay you,  
 paumononkqutch.  
 Let me pay them,  
 paumonti.

2 sing. {  
 Do thou keep me,  
 Wadchaneh.  
 Do thou keep him,  
 wadchan.  
 Do thou keep us,  
 wadchaninnean.  
 Do thou keep them,  
 wadchan nag.

2 sing. {  
 Do thou pay me,  
 Paumeh.  
 Do thou pay him,  
 paum.  
 Do thou pay us,  
 pauminnean.  
 Do thou pay them,  
 paum.

3 sing. {  
 Let him keep me,  
 Wadchanitch.  
 Let him keep thee,  
 wadchanukquh.  
 Let him keep him,  
 wadchanonch.  
 Let him keep us,  
 wadchanukquuteuh.  
 Let him keep you,  
 wadchanukook.  
 Let him keep them,  
 wanchanonch.

3 sing. {  
 Let him pay me,  
 Paumitch.  
 Let him pay thee,  
 paumukquh.  
 Let him pay him,  
 paumonch.  
 Let him pay us,  
 paumukquuteuh.  
 Let him pay you,  
 paumukook.  
 Let him pay them,  
 paumonch.

*Imperative*



## Imperative Mode.

Present tense.

Present tense.

1 plur. {  
*Let us keep thee,*  
 Wadchanunuttuh.  
*Let us keep him,*  
 wadchanontuh.  
*Let us keep you,*  
 wadchanunuttuh.  
*Let us keep them,*  
 wadchanontuh.

1 plur. {  
*Let us pay thee,*  
 Paumunuttuh  
*Let us pay him,*  
 paumontuh.  
*Let us pay you,*  
 paumunuttuh.  
*Let us pay them,*  
 paumontuh.

2 plur. {  
*Do ye keep me,*  
 Wadchanegk.  
*Do ye keep him,*  
 wadchanók.  
*Do ye keep us,*  
 wadchaninnean.  
*Let us keep them,*  
 wadchanók.

2 plur. {  
*Do ye pay me,*  
 Paumegk.  
*Do ye pay him,*  
 paumók.  
*Do ye pay us,*  
 pauminnean.  
*Do ye pay them,*  
 paumók.

3 plur. {  
*Let them keep me,*  
 Wadchanukutteí, or wad-  
 chanhettich.  
*Let them keep thee,*  
 wadchanukquh.  
*Let them keep him,*  
 wadchanáhettich.  
*Let them keep us,*  
 wadchanukutteuh.  
*Let them keep you,*  
 wadchanukook.  
*Let them keep them,*  
 wadchanáhettich.

3 plur. {  
*Let them pay me,*  
 Paumukutteí, or Paumé-  
 hettich.  
*Let them pay thee,*  
 paumukquh.  
*Let them pay him,*  
 paumáhettich.  
*Let them pay us,*  
 paumukutteuh.  
*Let them pay you,*  
 paumukook.  
*Let them pay them,*  
 paumáhettich.

## The Optative Mode of the Suffix form animate Affirmative.

This Adverb (toh) or (napehnont) properly signifieth (utinam) I wish it were. And see how naturally they annex it unto every variation of this Mode of the Verb. Note also, That this Mode keepeth the Affix, or prefixed Pronoun.

## Present tense.

1 sing. { I wish I keep thee, [pehnont  
Kooaadchanunan-toh, or na-  
I wish I keep him,  
Noowaadchanun-toh.  
I wish I keep you,  
Kooaadchanununeau-toh.  
I wish I keep them,  
Noowaadchanoneau-toh.

2 sing. { I wish thou keep me,  
Kooaadchanin-toh.  
I wish thou keep him,  
kooaadchanon-toh.  
I wish thou keep us,  
kooaadchaninneau-toh.  
I wish thou keep them,  
kooaadchanoneauh-toh.

3 sing. { I wish he keepe me,  
Noowaadchanukqun-toh.  
I wish he keep thee,  
kooaadchanukqun-toh.  
I wish he keep him,  
ooaadchanon-toh.  
I wish he keep us,  
kooaadchanukqunan-toh.  
I wish he keep you,  
kooaadchanukquneau-toh.  
I wish he keep them,  
ooaadchanon-toh.

## Present tense.

1 sing. { I wish I pay thee,  
Kuppapaumunun-toh.  
I wish I pay him,  
nuppapaumon-toh.  
I wish I pay you,  
kuppapaumuneau-toh.  
I wish I pay them,  
nuppapaumoneau-toh.

2 sing. { I wish thou pay me,  
kuppapaumin-toh.  
I wish thou pay him,  
kuppapaumon-toh.  
I wish thou pay us,  
kuppapaumuneau-toh.  
I wish thou pay them,  
kuppapaumoneau-toh.

3 sing. { I wish he pay me,  
Nuppapaumukqun-toh.  
I wish he pay thee,  
kuppapaumukqun-toh.  
I wish he pay him,  
uppapaumon-toh.  
I wish he pay us,  
kuppapaumukqunan-toh.  
I wish he pay you,  
kuppapaumukquneau-toh.  
I wish he pay them,  
uppapaumon-toh.

Optative



## Optative Mode.

Present tense.

Present tense.

1 plur.  
*I wish we keep thee,*  
 Koowaadchanunan-toh.  
*I wish we keep him,*  
 noowaadchanonan-toh.  
*I wish we keep you,*  
 koowaadchanunnan-toh.  
*I wish we keep them,*  
 noowaadchanonan-toh.

1 plur.  
*I wish we pay thee.*  
 Kuppapaumunan-toh.  
*I wish we pay him,*  
 nuppapaumonnan-toh.  
*I wish we pay you,*  
 kuppapaumunan-toh.  
*I wish we pay them,*  
 nuppapaumonnan-toh.

2 plur.  
*I wish ye keep me,*  
 Koowaadchanuneau-toh.  
*I wish ye keep him,*  
 koowaadchanoneau-toh.  
*I wish ye keep us,*  
 koowaadchanuneau-toh.  
*I wish ye keep them,*  
 koowaadchanoneau-toh.

2 plur.  
*I wish ye pay me,*  
 Kuppapaumuneau-toh.  
*I wish ye pay him,*  
 kuppapaumoneau-toh.  
*I wish ye pay us,*  
 kuppapaumuneau-toh.  
*I wish ye pay them,*  
 kuppapaumoneau-toh.

3 plur.  
*I wish they keep me,*  
 Noowaadchanukquneau-toh.  
*I wish they keep thee,*  
 koowaadchanukquneau-toh.  
*I wish they keep him,*  
 noowaadchanoneau-toh.  
*I wish they keep us,*  
 noowaadchanukqunan-toh.  
*I wish they keep you,*  
 koowaadchanukquneau-toh.  
*I wish they keep them,*  
 noowaadchanoneau-toh.

3 plur.  
*I wish they pay me,*  
 Nuppapaumukquneau-toh.  
*I wish they pay thee,*  
 kuppapaumukquneau-toh.  
*I wish they him,*  
 nuppapaumoneau-toh.  
*I wish they pay us,*  
 nuppapaumukqunan-toh.  
*I wish they pay you,*  
 kuppapaumukquneau-toh.  
*I wish they pay them,*  
 nuppapaumoneau-toh.

Optative

## Optative Mode.

Præter tense.

Præter tense.

1 sing.  
*I wish I did keep thee,*  
 Koowaadchanununaz-toh.  
*I wish I did keep him,*  
 noowaadchanónaz-toh.  
*I wish I did keep you,*  
 koowaadchanununnaouz-toh.  
*I wish I did keep them,*  
 noowaadchanónaóouz-toh.

1 sing.  
*I wish I did pay thee,*  
 Kuppapaumununaz-toh.  
*I wish I did pay him,*  
 nuppapaumónaz-toh.  
*I wish I did pay you,*  
 kuppapaumununnaouz-toh.  
*I wish I did pay them,*  
 nuppapaumonaouz-toh.

2 sing.  
*I wish thou didst keep me,*  
 Koowaadchaninneaz-toh.  
*I wish thou didst keep him,*  
 koowaadchanónaz-toh.  
*I wish thou didst keep us,*  
 koowaadchanunneanonuz-toh.  
*I wish thou didst keep them,*  
 koowaadchanónaouz-toh.

2 sing.  
*I wish thou didst pay me,*  
 Kuppapaumineaz-toh.  
*I wish thou didst pay him,*  
 kuppapaumonaz-toh.  
*I wish thou didst pay us,*  
 kuppapaumunneanonuz-toh.  
*I wish thou didst pay them,*  
 kuppapaumónaouz-toh.

3 sing.  
*I wish he did keep me,*  
 Noowadchanukqunaz-toh.  
*I wish he did keep thee,*  
 koowaadchanukqunaz-toh.  
*I wish he did keep him,*  
 ooowaadchanónaz-toh.  
*I wish he did keep us,*  
 noowaadchanukqunanonuz-toh.  
*I wish he did keep you,*  
 koowaadchanukqunnaouz-toh.  
*I wish he did keep them,*  
 ooowaadchanónaouz-toh.

3 sing.  
*I wish he did pay me,*  
 Nuppapaumukqunaz-toh.  
*I wish he did pay thee,*  
 kuppapaumukqunaz-toh.  
*I wish he did pay him,*  
 uppapaumónaz-toh.  
*I wish he did pay us,*  
 nuppapaumukqunanonuz-toh.  
*I wish he did pay you,*  
 kuppapaumukqunaouz-toh.  
*I wish he did pay them,*  
 uppapaumónaouz-toh.

Optative



## Optative Mode.

Præter tense.

1 plur.  
*I wish we did keep thee,*  
 Koowaadchanonanonuz-toh.  
*I wish we did keep him,*  
 noowaadchanonanonuz-toh.  
*I wish we did keep you,*  
 koowaadchanunanonaz-toh.  
*I wish we did keep them,*  
 noowaadchanonanonuz-toh.

2 plur.  
*I wish ye did keep me,*  
 Koowaadchanineaouz-toh.  
*I wish ye did keep him,*  
 koowaadchanonaouz-toh.  
*I wish ye did keep us,*  
 koowaadchaninneanonuz-toh.  
*I wish ye did keep them,*  
 koowaadchanonaouz-toh.

3 plur.  
*I wish they did keep me,*  
 Noowaadchanukqunnaouz-toh.  
*I wish they did keep thee,*  
 koowaadchanukqunaouz-toh.  
*I wish they did keep him,*  
 oowaadchanonaouz-toh.  
*I wish they did keep us,*  
 noowaadchanukqunnaouz-toh.  
*I wish they did keep you,*  
 koowaadchanukqunaouz-toh.  
*I wish they did keep them,*  
 oowaadchanonaouz-toh.

Præter tense.

1 plur.  
*I wish we did pay thee,*  
 Kuppapaumunanonuz-toh.  
*I wish we did pay him,*  
 nuppapaumonanonuz-toh.  
*I wish we did pay you,*  
 kuppapaumunanonuz-toh.  
*I wish we did pay them,*  
 nuppapaumonanonuz-toh.

2 plur.  
*I wish ye did pay me,*  
 Kuppapaumineaouz-toh.  
*I wish ye did pay him,*  
 kuppapaumonaouz-toh.  
*I wish ye did pay us,*  
 kuppapaumineanonuz-toh.  
*I wish ye did pay them,*  
 kuppapaumonaouz-toh.

3 plur.  
*I wish they did pay me,*  
 Nuppapaumukqunaouz-toh.  
*I wish they did pay thee,*  
 kuppapaumukqunaouz-toh.  
*I wish they did pay him,*  
 uppapaumonaoz-toh.  
*I wish they did pay us,*  
 nuppapaumukqunanonuz-toh.  
*I wish they did pay you,*  
 kuppapaumukqunaouz-toh.  
*I wish they did pay them,*  
 uppapaumonaouz-toh.

The *Suppositive Mode* of the *Suffix form* animate *Affirmative*.

Note, That this Mode also doth cast off the Affix, or prefixed Pronoun.

Present tense.

1 sing. { If I keep thee,  
Wadchanunon.  
If I keep him,  
wadchanog.  
If I keep you,  
wadchanunog.  
If I keep them,  
wadchaog.

Present tense.

1 sing. { If I pay thee,  
Paumunon.  
If I pay him,  
paumog.  
If I pay you,  
paumunog.  
If I pay them,  
paumog.

2 sing. { If thou keep me,  
Wadchanean.  
If thou keep him,  
wadchanadt.  
If thou keep us,  
wadchaneog.  
If thou keep them,  
wadchanadt.

2 sing. { If thou pay me,  
Paumean.  
If thou pay him,  
paumadt.  
If thou pay us,  
paumeog.  
If thou pay them,  
paumadt.

3 sing. { If he keep me,  
Wadchanit.  
If he keep thee,  
wadchanukquean.  
If he keep him,  
wadchanont.  
If he keep us,  
wadchanukqueog.  
If he keep you,  
wadchanukqueog.  
If he keep them,  
wadchanahettit, or ont.

3 sing. { If he pay me,  
Paumit.  
If he pay thee,  
paumukquean.  
If he pay him,  
paumont.  
If he pay us,  
paumukqueog.  
If he pay you,  
paumukqueog.  
If he pay them,  
paumahettit.

Suppositive



## Suppositive Mode.

Note, where the singular and plural are alike, they are distinguished by Noh or Neen in the singular, and Nag or Nenawun in the plural.

Present tense.

Present tense.

1 plur. { If we keep thee,  
Wadchanunog.  
If we keep him,  
wadchanogkut.  
If we keep you,  
wadchanunog.  
If we keep them,  
wadchanogkut.

2 plur. { If ye keep me,  
Wadchanog.  
If ye keep him,  
wadchanog.  
If ye keep us,  
wadchanog.  
If ye keep them,  
wadchanog.

1 plur. { If we pay thee,  
Paumunog.  
If we pay him,  
paumogkut.  
If we pay you,  
paumunog.  
If we pay them,  
paumogkut.

2 plur. { If ye pay me,  
Paumeog.  
If ye pay him,  
paumog.  
If ye pay us,  
paumeog.  
If ye pay them,  
paumog.

3 plur. { If they keep me,  
Wadchanhettir.  
If they keep thee,  
wadchanukquean.  
If they keep him,  
wadchanukahettir.  
If they keep us,  
wadchanukqueog.  
If they keep you,  
wadchanukqueog.  
If they keep them,  
wadchanahettir.

3 plur. { If they pay me,  
Paumhettir.  
If they pay thee,  
paumukquean.  
If they pay him,  
paumahettir.  
If they pay us,  
paumukqueog.  
If they pay you,  
paumukqueog.  
If they pay them,  
paumahettir.

## Suppositive Mode:

Præter tense.

Præter tense.

1 sing. { If I did keep thee,  
Wadchanunos.  
If I did keep him,  
wadchanogkus.  
If I did keep you,  
wadchanunogkus.  
If I did keep them,  
wadchanogkus.

1 sing. { If I did pay thee,  
Paamunos.  
If I did pay him,  
paumogkus.  
If I did pay you,  
paumunogkus.  
If I did pay them,  
paumogkus.

2 sing. { If thou didst keep me,  
Wadchaneas.  
If thou didst keep him,  
wadchanas.  
If thou didst keep us,  
wadchaneogkus.  
If thou didst keep them,  
wadchanas.

2 sing. { If thou didst pay me,  
Paumeas.  
If thou didst pay him,  
paumas.  
If thou didst pay us,  
paumeogkus.  
If thou didst pay them,  
paumas.

3 sing. { If he did keep me,  
Wadchanis.  
If he did keep thee,  
wadchanukqueas.  
If he did keep him,  
wadchanós.  
If he did keep us,  
wadchanukqueogkus.  
If he did keep you,  
wadchanukqueogkus.  
If he did keep them,  
wadchanos.

3 sing. { If he did pay me,  
Paumis.  
If he did pay thee,  
paumukqueas.  
If he did pay him,  
paumos.  
If he did pay us,  
paumukqueogkus.  
If he did pay you,  
paumukqueogkus.  
If he did pay them,  
paumos.

Suppositive



## Suppositive Mode.

*Præter tense.*

*Præter tense.*

1 plur.  
 If we did keep thee,  
 Wadchanunogkus.  
 If we did keep him,  
 wadchanogkutus.  
 If we did keep you,  
 wadchanunogkus.  
 If we did keep them,  
 wadchanogkutus.

1 plur.  
 If we did pay thee,  
 Paumunogkus.  
 If we did pay him,  
 paumunogkutus.  
 If we did pay you,  
 paumunogkus.  
 If we did pay them,  
 paumogkutus.

2 plur.  
 If ye did keep me,  
 Wadchaneogkus.  
 If ye did keep him,  
 wadchanogkus.  
 If ye did keep us,  
 wadchaneogkus.  
 If ye did keep them,  
 wadchanogkus.

2 plur.  
 If ye did pay me,  
 Paumeogkus.  
 If ye did pay him,  
 paumogkus.  
 If ye did pay us,  
 paumeogkus.  
 If ye did pay them,  
 paumogkus.

3 plur.  
 If they did keep me,  
 Wadchanhettis.  
 If they did keep thee,  
 wadchanukqueas.  
 If they did keep him,  
 wadchanahettis.  
 If they did keep us,  
 wadchanukqueogkus.  
 If they keep you,  
 wadchanukqueogkus.  
 If they did keep them,  
 wadchanahettis.

3 plur.  
 If they did pay me,  
 Paumehettis.  
 If they did pay thee,  
 paumukqueas.  
 If they did pay him,  
 paumahettis.  
 If they did pay us,  
 paumukqueogkus.  
 If they did pay you,  
 paumukqueogkus.  
 If they did pay them,  
 paumahettis.

## The Indefinite Mode.

Present tense.

Present tense.

To keep,  
WadchanonatTo pay,  
Paummuonat.

The third Person of the Suffix form *Animate* is capable to be expressed in the *Indefinite Mode*.

Note also, That this Mode followeth the Indicative, and keepeth the Affix.

As for Example.

3 sing. {  
 To keep me,  
 Noowadchanukqunat.  
 To keep thee,  
 koowadchanukqunat.  
 To keep him,  
 coowadchanonat.  
 To keep us,  
 noowadchanukqunnaonut.  
 To keep you,  
 koowadchanukqunnaout.  
 To keep them,  
 coowadchanonaout.

3 sing. {  
 To pay me,  
 Nuppaumukqunat.  
 To pay thee,  
 kuppaumukqunat.  
 To pay him,  
 uppaumonat.  
 To pay us,  
 nuppaumukqunnaonut.  
 To pay you,  
 kuppaumukqunnaout.  
 To pay them,  
 uppaumonaout.

So much for the Suffix form *Animate Affirmative*.





*The Suffix form Animate Negative.*

## Indicative Mode.

*Present tense.**Present tense.*

1 sing. {  
*I keep not thee,*  
 Koowadchanunoooh.  
*I keep not him,*  
 noowadchanoh.  
*I keep not you,*  
 koowadchanoog.  
*I keep not them,*  
 Mat noowadchanoog.

1 sing. {  
*I pay not thee,*  
 Kuppaumunoooh.  
*I pay not him,*  
 nuppaumoh.  
*I pay not you,*  
 kuppaumunoomwoo.  
*I pay not them,*  
 Mat nuppaumoog.

2 sing. {  
*Thou keep not me,*  
 Koowadchaneuh.  
*Thou keep not him,*  
 koowadchanoh.  
*Thou keep not us,*  
 koowadchaneumun.  
*Thou keep not them,*  
 Mat koowadchanoog.

2 sing. {  
*Thou pay not me,*  
 Kuppaumeuh.  
*Thou pay not him,*  
 kuppaumoh.  
*Thou pay not us,*  
 kuppaumeumun.  
*Thou pay not them,*  
 Mat kuppaumeumoog.

3 sing. {  
*He keep not me,*  
 Noowadchanukoooh.  
*He keep not thee,*  
 koowadchanukoooh.  
*He keep not him,*  
 Mat oowadchanuh.  
*He keep not us,*  
 noowadchanukoooun.  
*He keep not you,*  
 Mat koowadchanukoo.  
*He keep not them,*  
 Mat oowadchanuh.

3 sing. {  
*He pay not me,*  
 Nuppaumukoooh.  
*He pay not thee,*  
 kuppaumukoooh.  
*He pay not him,*  
 Mat uppaumoh.  
*He pay not us,*  
 nuppaumukoooun.  
*He pay not you,*  
 Mat kuppaumukoooh.  
*He pay not them,*  
 Mat uppaumuh.

Indicative



## Indicative Mode.

Present tense.

Present tense.

1 plur.  
 We keep not thee,  
 Koowadchanunoomun.  
 We keep not him,  
 mat noowadchanounonog.  
 We keep not you,  
 koowadchanunoomun.  
 We keep not them,  
 mat noowadchanounonog.

1 plur.  
 We pay not thee,  
 Kuppauunoomun.  
 We pay not him,  
 mat nuppaumounonog.  
 We pay not you,  
 kuppauunoomun.  
 We pay not them,  
 mat nuppaumounonog.

2 plur.  
 Ye keep not me,  
 Koowadchaneumwoog.  
 Ye keep not him,  
 mat koowadchanau.  
 Ye keep not us,  
 koowadchaneumun.  
 Ye keep not them,  
 mat koowadchanooog.

2 plur.  
 Ye pay not me,  
 Kuppauumwoog.  
 Ye pay not him,  
 mat kuppauau.  
 Ye pay not us,  
 kuppauumun.  
 Ye pay not them,  
 mat kuppaumoog.

3 plur.  
 They keep not me,  
 Noowadchanukooog.  
 They keep not thee,  
 koowadchanukooog.  
 They keep not him,  
 mat oowadchanouh.  
 They keep not us,  
 noowadchanukoononog.  
 They keep not you,  
 koowadchanukooog.  
 They keep not them,  
 mat oowadchanouh.

3 plur.  
 They pay not me,  
 Nuppaumukooog.  
 They pay not thee,  
 kuppauukooog.  
 They pay not him,  
 mat uppaumouh.  
 They pay not us,  
 nuppaumukoononog.  
 They pay not you,  
 kuppauukooog.  
 They pay not them,  
 mat uppaumouh.

## Indicative Mode.

Præter tense.

Præter tense.

1 sing. *I did not keep thee,*  
 Koowadchanuncoop.  
*I did not keep him,*  
 mat noowadchanohp.  
*I did not keep you,*  
 koowadchanunoomwop.  
*I did not keep them,*  
 mat noowadchanopanneg.

1 sing. *I did not pay thee,*  
 Kuppaumuncoop.  
*I did not pay him,*  
 mat nuppaumohp.  
*I did not pay you,*  
 kuppaumunoomwop.  
*I did not pay them,*  
 mat nuppaumopanneg.

2 sing. *Thou didst not keep me,*  
 Koowadchaneup.  
*Thou didst not keep him,*  
 mat koowadchanohp.  
*Thou didst not keep us,*  
 koowadchaneumunohp.  
*Thou didst not keep them,*  
 mat koowadchanopanneg.

2 sing. *Thou didst not pay me,*  
 Kuppaumeup.  
*Thou didst not pay him,*  
 mat kuppaumohp.  
*Thou didst not pay us,*  
 kuppaumeumunohp.  
*Thou didst not pay them,*  
 mat kuppaumopanneg.

3 sing. *He did not keep me,*  
 Noowadchanukoop.  
*He did not keep thee,*  
 koowadchanukoop.  
*He did not keep him,*  
 mat oowadchanohp.  
*He did not keep us,*  
 noowadchanukoonohp.  
*He did not keep you,*  
 koowadchanukoop.  
*He did not keep them,*  
 mat oowadchanopoh.

3 sing. *He did not pay me,*  
 Nuppaumukoop.  
*He did not pay thee,*  
 kuppaumukoop.  
*He did not pay him,*  
 mat paumohp.  
*He did not pay us,*  
 nuppaumukoonohp.  
*He did not pay you,*  
 kuppaumukoop.  
*He did not pay them,*  
 mat uppaumopoh.

Indicative



## Indicative Mode.

Præter tense.

Præter tense.

1 plur.  
*We did not keep thee,*  
 Koowadchanincoomunonup.  
*We did not keep him,*  
 mat noowadchanounonup.  
*We did not keep you,*  
 koowadchanincoomunonup.  
*We did not keep them,*  
 mat noowadchanounonup-  
 (panneg.

2 plur.  
*Ye did not keep me,*  
 Koowadchaneumwop.  
*Ye did not keep him,*  
 mat koowadchanoop.  
*Ye did not keep us,*  
 koowadchaneumunonup.  
*Ye did not keep them,*  
 mat koowadchanoopanneg.

3 plur.  
*They did not keep me,*  
 Noowadchanukoopanneg.  
*They did not keep thee,*  
 koowadchanukoopanneg.  
*They did not keep him,*  
 mat oowadchanooopoh.  
*They did not keep us, (neg.)*  
 noowadchanukoononuppan.  
*They did not keep you,*  
 koowadchanukooopanneg.  
*They did not keep them,*  
 mat oowadchanooopoh.

1 plur.  
*We did not pay thee,*  
 Kuppauumoonunonup.  
*We did not pay him,*  
 mat nuppaumounonup.  
*We did not pay you,*  
 kuppauumoonunonup.  
*We did not pay them,*  
 mat nuppaumounonuppaneg

2 plur.  
*Ye did not pay me,*  
 Kuppauumeumwop.  
*Ye did not pay him,*  
 mat kuppauumooop.  
*Ye did not pay us,*  
 kuppauumeumunonup.  
*Ye did not pay them,*  
 mat kuppauumooopanneg.

3 plur.  
*They did not pay me,*  
 Nuppaumukoopanneg.  
*They did not pay thee,*  
 kuppauumukoopanneg.  
*They did not pay him,*  
 mat uppaumooopuh.  
*They did not pay us,*  
 nuppaumukoononuppanneg  
*They did not pay you,*  
 kuppauumukooopanneg.  
*They did not pay them,*  
 mat uppaumooopoh.

## The Suffix form Animate Negative.

## Imperative Mode.

Present tense.

1 sing.  
 Let me not keep thee,  
 Wadchanunooutti.  
 Let me not keep him,  
 wadchanoohti.  
 Let me not keep you,  
 wadchanunonquuti.  
 Let me not keep them,  
 wadchanoohti.

2 sing.  
 Do thou not keep me,  
 Wadchanohkon.  
 Do thou not keep him,  
 wadchanuhkon.  
 Do thou not keep us,  
 wadchaneittuh.  
 Do thou not keep them,  
 wadchanuhkon.

3 sing.  
 Let not him keep me,  
 Wadchanehkitch.  
 Let not him keep thee,  
 wadchanukookhon.  
 Let not him keep him,  
 wadchanuhkitch.  
 Let not him keep us,  
 wadchanukoourtuh.  
 Let not him keep you,  
 wadchanukoohteok.  
 Let not him keep them,  
 wadchanuhkitch.

Present tense.

1 sing.  
 Let me not pay thee,  
 Paumunutti.  
 Let me not pay him,  
 paumooni.  
 Let me not pay you,  
 paumunooutti.  
 Let me not pay them,  
 paumooni.

2 sing.  
 Do thou not pay me,  
 Paumehkon.  
 Do thou not pay him,  
 paumuhkon.  
 Do thou not pay us,  
 paumeittuh.  
 Do thou not pay them,  
 paumohkon.

3 sing.  
 Let not him pay me,  
 Paumehkitch.  
 Let not him pay thee,  
 paumukookhon.  
 Let not him pay him,  
 paumuhkitch.  
 Let not him pay us,  
 paumukoourtuh.  
 Let not him pay you,  
 paumukoohteok.  
 Let not him pay them,  
 paumuhkitch.

Imperative



## Imperative Mode.

Present tense.

Present tense.

1 plur.  
 Let not us keep thee,  
 Wadchanuncoottuh.  
 Let not us keep him,  
 wadchanoontuh.  
 Let not us keep you,  
 wadchanuncoottuh.  
 Let not us keep them,  
 wadchanoontuh.

1 plur.  
 Let not us pay thee,  
 Paumuncoottuh.  
 Let not us pay him,  
 paumoontuh.  
 Let not us pay you,  
 paumuncoottuh.  
 Let not us pay them,  
 paumoontuh.

2 plur.  
 Do not ye keep me,  
 Wadchanehteok.  
 Do not ye keep him,  
 wadchanuhteok.  
 Do not ye keep us,  
 wadchaninnean.  
 Do not ye keep them,  
 wadchanuhteok.

2 plur.  
 Do not ye pay me,  
 Paumehteok.  
 Do not ye pay him,  
 paumuhteok.  
 Do not ye pay us,  
 pauméinnean.  
 Do not ye pay them,  
 paumuhteok.

3 plur.  
 Let not them keep me,  
 Wadchanehettekitch.  
 Let not them keep thee,  
 wadchanukookon.  
 Let not them keep him,  
 wadchanahettekitch.  
 Let not them keep us,  
 wadchanukooottuh.  
 Let not them keep you,  
 wadchanukoohteok.  
 Let not them keep them,  
 wadchanahettekitch.

3 plur.  
 Let not them pay me,  
 Paumehettekitch.  
 Let not them pay thee,  
 paumukookon.  
 Let not them pay him,  
 paumahettekitch.  
 Let not them pay us,  
 paumukooottuh.  
 Let not them pay you,  
 paumukoohteok.  
 Let not them pay them,  
 paumahettekitch.

# The Indian Grammar begun.

## The Suffix form Animate Negative.

### Optative Mode.

Present tense.

Present tense.

1 sing.  
 I wish I keep not thee,  
 Koowaadchanuncoun-toh.  
 I wish I keep not him,  
 noowaadchanoun-toh.  
 I wish I keep not you,  
 koowaadchanuncouneau-toh.  
 I wish I keep not them,  
 noowaadchanouneau-toh.

1 sing.  
 I wish I do not pay thee,  
 Kuppapaumuncoun-toh.  
 I wish I do not pay him,  
 nuppapaumoon-toh.  
 I wish I do not pay you,  
 kuppapaumuncouneau-toh.  
 I wish I do not pay them,  
 nuppapaumouneau-toh.

2 sing.  
 I wish thou do not keep me,  
 Koowaadchanein-toh.  
 I wish thou do not keep him,  
 koowaadchanoon-toh.  
 I wish thou do not keep us,  
 koowaadchanein-toh.  
 I wish thou do not keep them,  
 koowaadchanouneau-toh.

2 sing.  
 I wish thou do not pay me,  
 Kuppapauméin-toh.  
 I wish thou do not pay him,  
 kuppapaumoon-toh.  
 I wish thou do not pay us,  
 kuppapauméinan-toh.  
 I wish thou do not pay them,  
 kuppapaumouneau-toh.

3 sing.  
 I wish he do not keep me,  
 Noowaadchanukoon-toh.  
 I wish he do not keep thee,  
 koowaadchanukoon-toh.  
 I wish he do not keep him,  
 oowaadchanoon-toh.  
 I wish he do not keep us,  
 noowaadchanukoonan-toh.  
 I wish he do not keep you,  
 koowaadchanukouneau-toh.  
 I wish he do not keep them,  
 oowaadchanoon-toh.

3 sing.  
 I wish he do not pay me,  
 Nuppapaumukoon-toh.  
 I wish he do not pay thee,  
 kuppapaumukoon-toh.  
 I wish he do not pay him,  
 uppapaumoun-toh.  
 I wish he do not pay us,  
 nuppapaumukoonan-toh.  
 I wish he do not pay you,  
 kuppapaumukouneau-toh.  
 I wish he do not pay them,  
 uppapaumouneau-toh.

Optative



## Optative Mode.

*Present tense.*
*Present tense.*

1 plur.  
*I wish we do not keep thee,*  
 Koowaadcharanooonan-toh.  
*I wish we do not keep him,*  
 noowaadchanounan-toh.  
*I wish we do not keep you,*  
 koowaadchanounan-toh.  
*I wish we do not keep them,*  
 noowaadchanounan-toh.

1 plur.  
*I wish we do not pay thee,*  
 Kuppapaumunoon-toh.  
*I wish we do not pay him,*  
 nuppapaumoon-toh.  
*I wish we do not pay you,*  
 kuppapaumunoonan-toh.  
*I wish we do not pay them,*  
 nuppapaumounan-toh.

2 plur.  
*I wish ye do not keep me,*  
 Koowaadchaneinneau-toh.  
*I wish ye do not keep him,*  
 koowaadchanouneau-toh.  
*I wish ye do not keep us,*  
 koowaadchanéinnean-toh.  
*I wish ye do not keep them,*  
 koowaadchanouneau-toh.

2 plur.  
*I wish ye do not pay me,*  
 Kuppapauméineau-toh.  
*I wish ye do not pay him,*  
 kuppapaumooneau-toh.  
*I wish ye do not pay us,*  
 kuppapauméinan-toh.  
*I wish ye do not pay them,*  
 kuppapaumooneau-toh.

3 plur.  
*I wish they do not keep me,*  
 Noowaadchanukoouneau-toh.  
*I wish they do not keep thee,*  
 koowaadchanukoouneau-toh.  
*I wish they do not keep him,*  
 oowaadchanouneau-toh.  
*I wish they do not keep us,*  
 noowaadchanukoonan-toh.  
*I wish they do not keep you,*  
 koowaadchanukoouneau-toh.  
*I wish they do not keep them,*  
 oowaadchanouneau-toh.

3 plur.  
*I wish they do not pay me,*  
 Nuppapaumukoouneau-toh.  
*I wish they do not pay thee,*  
 kuppapaumukoouneau-toh.  
*I wish they do not pay him,*  
 uppapaumouneau-toh.  
*I wish they do not pay us,*  
 nuppapaumukoonan-toh.  
*I wish they do not pay you,*  
 kuppapaumukoouneau-toh.  
*I wish they do not pay them,*  
 uppapaumouneau-toh.

## Optative Mode.

Praeter tense.

Praeter tense.

1 sing. { I wish I did not keep thee,  
Kooaadchanunoonaz-toh.  
I wish I did not keep him,  
noowaadchanounaz-toh.  
I wish I did not keep you,  
kooaadchanunoonauz-toh  
I wish I did not keep them,  
noowaadchanounauz-toh.

1 sing. { I wish I did not pay thee,  
Kuppapaumoonaz-toh.  
I wish I did not pay him,  
nuppapaumounaz-toh.  
I wish I did not pay you,  
kuppapaumoonauz-toh.  
I wish I did not pay them,  
nuppapaumounauz-toh.

2 sing. { I wish thou didst not keep me,  
Kooaadchanéinaz-toh.  
I wish thou didst not keep him,  
kooaadchanounaz-toh.  
I wish thou didst not keep us,  
kooaadchanéinanonaz-toh.  
I wish thou didst not keep them,  
kooaadchanounnaouz-toh.

2 sing. { I wish thou didst not pay me,  
Kuppapauméinaz-toh.  
I wish thou didst not pay him,  
kuppapaumounaz-toh.  
I wish thou didst not pay us,  
kuppapauméinanonuz-toh.  
I wish thou didst not pay them,  
kuppapaumounauz-toh.

3 sing. { I wish he did not keep me,  
Noowaadchanukoonuz-toh.  
I wish he did not keep thee,  
kooaadchanukoonaz-toh.  
I wish he did not keep him,  
oowaadchanounaz-toh.  
I wish he did not keep us, (toh  
noowaadchanukoonanonuz-  
I wish he did not keep you,  
kooaadchanukooaunouz-toh  
I wish he did not keep them,  
oowaadchanounauz-toh.

3 sing. { I wish he did not pay me,  
Nuppapaumukoonaz-toh.  
I wish he did not pay thee,  
kuppapaumukoonaz-toh.  
I wish he did not pay him,  
uppapaumounaz-toh.  
I wish he did not pay us,  
nuppapaumukoonanonuz-toh  
I wish he did not pay you,  
kuppapaumukooaunauz-toh.  
I wish he did not pay them,  
uppapaumounaz-toh.

Optative



## Optative Mode.

Præter tense.

Præter tense.

1 plur.  
*I wish we did not keep thee,*  
 koowaadchanunoounanonuz-toh  
*I wish we did not keep him,*  
 noowaadchanonunanonuz-toh.  
*I wish we did not keep you,*  
 koowaadchanoounaouz-toh  
*I wish we did not keep them,*  
 noowaadchanoounaouz-toh.

1 plur.  
*I wish we did not pay thee,*  
 kuppapaumunooüanonuz-toh  
*I wish we did not pay him,*  
 nuppapaumounanonuz-toh.  
*I wish we did not pay you,*  
 kuppapaumunooünaoaz-toh.  
*I wish we did not pay them,*  
 nuppapaumounaoaz-toh.

2 plur.  
*I wish ye did not keep me,*  
 Koowaadchanéinaoüuz-toh.  
*I wish ye did not keep him,*  
 koowaadchanóunaouz-toh.  
*I wish ye did not keep us,*  
 koowaadchanéinanonaz-toh.  
*I wish ye did not keep them,*  
 koowaadchanounnaouz-toh.

2 plur.  
*I wish ye did not pay me,*  
 Kuppapauméinaoaz-toh.  
*I wish ye did not pay him,*  
 kuppapaumoonaoaz-toh.  
*I wish ye did not pay us,*  
 kuppapauméinnanonaz-toh.  
*I wish ye did not pay them,*  
 kuppapaumoonaoaz-toh.

3 plur.  
*I wish they did not keep me,*  
 Noowaadchanukooünaz-toh.  
*I wish they did not keep thee,*  
 koowaadchanukooünaz-toh.  
*I wish they did not keep him,*  
 oowaadchanounaoaz-toh.  
*I wish they did not keep us,*  
 noowaadchanukooünanonaz-toh  
*I wish they did not keep you,*  
 koowaadchanukooünaouz-toh.  
*I wish they did not keep them,*  
 oowaadchanounaoaz-toh.

3 plur.  
*I wish they did not pay me,*  
 Nuppapaumukooünaoaz-toh.  
*I wish they did not pay thee,*  
 kuppapaumukooünaoaz-toh.  
*I wish they did not pay him,*  
 uppapaumoonaz-toh  
*I wish they did not pay us,*  
 nuppapaumukooüanonaz-toh  
*I wish they did not pay you,*  
 kuppapaumukooünaoaz-toh.  
*I wish they did not pay them,*  
 uppapaumounaoaz-toh.

## The Suffix form Animate Negative.

## Suppositive Mode.

Present tense.

Present tense.

1 sing. { If I keep not thee,  
Wadchanunoon.  
If I keep not him,  
wadchanoog.  
If I keep not you,  
wadchanunooog.  
If I keep not them,  
wadchanoog.

2 sing. { If thou keep not me,  
Wadchaneean.  
If thou keep not him,  
wadchanoadt.  
If thou keep not us,  
wadchaneeg.  
If I keep not them,  
wadchanoadt.

3 sing. { If he keep not me,  
Wadchaneegk.  
If he keep not thee,  
wadchanukooan.  
If he keep not him,  
wadchanunk.  
If he keep not us,  
wadchanukooog.  
If he keep not you,  
wadchanukooog.  
If he keep not them,  
wadchanunk.

1 sing. { If I pay not thee,  
Paumunoon.  
If I pay not him,  
paumoog.  
If I pay not you,  
paumunooog.  
If I pay not them,  
paumoog.

2 sing. { If thou pay not me,  
Paumeean.  
If I pay not him,  
paumoadt.  
If thou pay not us,  
paumeeog.  
If thou pay not them,  
paumoadt.

3 sing. { If he pay not me,  
Paumeeegk.  
If he pay not thee,  
paumukooan.  
If he pay not him,  
paumunk.  
If he pay not us,  
paumukooog.  
If he pay not you,  
paumukooog.  
If he pay not them,  
paumunk.

Suppositive



## Suppositive Mode.

Present tense.

Present tense.

1 plur.  
 { If we keep not thee,  
 Wadchanunooog.  
 If we keep not him,  
 wadchanooogkut.  
 If we keep not you,  
 wadchanunooog.  
 If we keep not them,  
 wadchanooogkut.

1 plur.  
 { If we pay not thee,  
 Paumunooog.  
 If we pay not him,  
 paumoogkut.  
 If we pay not you,  
 paumunooog.  
 If we pay not them,  
 paumoogkut.

2 plur.  
 { If ye keep not me,  
 Wadchaneooog.  
 If ye keep not him,  
 wadchanoog.  
 If ye keep not us,  
 wadchaneooog.  
 If ye keep not them,  
 wadchanoog.

2 plur.  
 { If ye pay not me,  
 Paumeeooog.  
 If ye pay not him,  
 paumooog.  
 If ye pay not us,  
 paumeeooog.  
 If ye pay not them,  
 paumooog.

3 plur.  
 { If they keep not me,  
 Wadchanehetteg.  
 If they keep not thee,  
 wadchanukooan.  
 If they keep not him,  
 wadchanahetteg.  
 If they keep not us,  
 wadchanukooog.  
 If they keep not you,  
 wadchanukooog.  
 If they keep not them,  
 wadchanahetteg.

3 plur.  
 { If they pay not me,  
 Paumehetteg.  
 If they pay not thee,  
 paumukooan.  
 If they pay not him,  
 paumahetteg.  
 If they pay not us,  
 paumukooog.  
 If they pay not you,  
 paumukooog.  
 If they pay not them,  
 paumahetteg.

## Suppositive Mode.

Præter tense.

Præter tense.

1 sing. { If I did not keep thee,  
Wadchanunooos.  
If I did not keep him,  
wadchanooogkus.  
If I did not keep you,  
wadchanunooogkus.  
If I did not keep them,  
wadchanooogkus.

1 sing. { If I did not pay thee,  
Paumunooos.  
If I did not pay him,  
paumoogkus.  
If I did not pay you,  
paumunooogkus.  
If I did not pay them,  
paumoogkus.

2 sing. { If thou didst not keep me,  
Wadchaneas.  
If thou didst not keep him,  
wadchanoas.  
If thou didst not keep us,  
wadchaneegkus.  
If thou didst not keep them,  
wadchanoogkus.

2 sing. { If thou didst not pay me,  
Paumeeas.  
If thou didst not pay him,  
paumoas.  
If thou didst not pay us,  
paumeeogkus.  
If thou didst not pay them,  
paumoogkus.

3 sing. { If he did not keep me,  
Wadchaneekus.  
If he did not keep thee,  
wadchanukooas.  
If he did not keep him,  
wadchanunkus.  
If he did not keep us,  
wadchanukooogkus.  
If he did not keep you,  
wadchanukogkus.  
If he did not keep them,  
wadchanunkus.

3 sing. { If he did not pay me,  
Paumeeekus.  
If he did not pay thee,  
paumukooas.  
If he did not pay him,  
paumunkus.  
If he did not pay us,  
paumukooogkus.  
If he did not pay you,  
paumukooogkus.  
If he did not pay them,  
paumunkus.

Suppositive



# The Indian Grammar begun.

77

## Suppositive Mode.

*Præter tense.*

*Præter tense.*

1 plur. { If we did not keep thee,  
Wadchanunooogkus.  
If we did not keep him,  
wadchanooogkutus.  
If we did not keep you,  
wadchanunooogkus.  
If we did not keep them,  
wadchanooogkutus.

1 plur. { If we did not pay thee,  
Paumunooogkus.  
If we did not pay him,  
paumoogkutus.  
If we did not pay you,  
paumunooogkus.  
If we did not pay them,  
paumoogkutus.

2 plur. { If ye did not keep me,  
Wadchaneegkus.  
If ye did not keep him,  
wadchanoogkus.  
If ye did not keep us,  
wadchaneegkus.  
If ye did not keep them,  
wadchanoogkus.

2 plur. { If ye did not pay me,  
Paumeeogkus.  
If ye did not pay him,  
paumoogkus.  
If ye did not pay us,  
paumeeogkus.  
If ye did not pay them,  
paumoogkus.

3 plur. { If they did not keep me,  
Wadchanehettegkis.  
If they did not keep thee,  
wadchanukooas.  
If they did not keep him,  
wadchanunkus.  
If they did not keep us,  
wadchanukooogkus.  
If they did not keep you,  
wadchanukooogkus.  
If they did not keep them,  
wadchanahettegkis.

3 plur. { If they did not pay me,  
Paumehettegkis.  
If they did not pay thee,  
paumukooas.  
If they did not pay him,  
paumunkus.  
If they did not pay us,  
paumukooogkus.  
If they did not pay you,  
paumukooogkus.  
If they did not pay them,  
paumahettegkis.

# Indian Grammar begun.

## The Indefinite Mode.

*Present tense.*

*Not to keep,*  
Wadchanounat.

*Present tense.*

*Not to pay,*  
Paummounat.

The *third Person* of the *Suffix form Animate Negative* is found expressible in this *Mode Indefinite*: As

*3 sing.* *Not to keep me,*  
Noowadchanukoonat.  
*Not to keep thee,*  
koowadchanukoonat.  
*Not to keep him,*  
oowadchanounat.  
*Not to keep us,*  
noowadchanukoonnanonut.  
*Not to keep you,*  
koowadchanukoonnaout.  
*Not to keep them,*  
oowadchanounat.

*3 sing.* *Not to pay me,*  
Nuppaumukoonat.  
*Not to pay thee,*  
kuppaumukoonat.  
*Not to pay him,*  
uppaumounat.  
*Not to pay us,*  
nuppaumukoonnanonut.  
*Not to pay you,*  
kuppaumukoonnaout.  
*Not to pay them,*  
uppaumounnaout.

So much for the *Suffix form Animate Negative*.

The



The *Suffix form Animate Causative* is not universally applicable to this *Verb*; neither have I yet fully beat it out: onely in some chief wayes of the use of it in Speech I shall here set down, leaving the rest for afterwards, if God will, and that I live to adde unto this beginning.

*Affirmative.*

*Negative.*

<p>1 { I cause thee to keep me, koowadchanumwahesh nuhhog I cause thee to keep him, koowadchanumwahununi I cause thee to keep them, koowadchanumwahunununk.</p>	<p>1 { I cause thee not to keep me, koowadchanuwahūooh nuhhog I cause thee not to keep him, koowadchanumwahuncoun. I cause thee not to keep them, koowadchanumwahuncounuk</p>
<p>2 { Thou makest me keep him, Koowadchanumwahren. Thou makest me keep them, koowadchanumwäheneunk,</p>	<p>2 { Thou makest me not keep him, Koowadchanumwahéin. Thou makest me not keep them, koowadchanumwaheinunk.</p>
<p>3 { He maketh me keep him, Noowadchanumwahikqunuh. He maketh me keep them, (nah noowadchanuwahikquuh</p>	<p>3 { He maketh me not keep him, noowadchanumwahikcounuh He maketh me not keep them, (Ibid.</p>

*Imperative Mode.*

<p>{ Make me keep him, Wadchanumwaheln n noli. Make me keep them, (Nah wadchanumwaheln.</p>	<p>{ Make me not keep him, Wadchanumwahelkon. Make me not keep them, (Ibid.</p>
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*Suppositive Mode.*

<p>{ If thou make me keep him, Wadchanumwahean yeuoh.</p>	<p>{ If thou make me not keep him, Wadchanumwaheean.</p>
---	--

I was

I was purposed to put in no more Paradigms of Verbs; but considering that all Languages (so farre as I know) and this also, do often make use of the Verb Substantive Passive, and in the reason of Speech it is of frequent use: Considering also that it doth differ in its formation from other Verbs, and that Verbals are often derived out of this firm, as Wadchanittuonk, Salvation, &c. &c. I have therefore here put down an Example thereof.

The Verb Substantive Passive.

Noowadchanit, I am kept.

Indicative Mode.

Present tense.

sing. {  
 I am kept,  
 Noowadchanit.  
 Thou art kept,  
 koowadchanit.  
 He is kept,  
 wadchanau.

Present tense.

plur. {  
 We are kept,  
 Noowadchanitteamun.  
 Ye are kept,  
 koowadchanitteamwoo.  
 They are kept,  
 wadchanoo.

Præter tense.

sing. {  
 I was kept,  
 Noowadchanitteap.  
 Thou wast kept,  
 koowadchanitteap.  
 He was kept,  
 wadchanop.

Præter tense.

plur. {  
 We were kept,  
 Noowadchanitteamunónup.  
 Ye were kept,  
 koowadchanitteamwóp.  
 They were kept,  
 wadchanopanneg.

Imperative



## Imperative Mode.

*sing.* { *Let me be kept,*  
Wadchanitteadi.  
*Be thou kept,*  
wadchanitteash.  
*Let him be kept,*  
wadchanaj.

*plur.* { *Let us be kept,*  
Wadchanitteatuh.  
*Be ye kept,*  
wadchanitteak.  
*Let them be kept,*  
wadchanaj.

## Optative Mode.

*Present tense.*

*sing.* { *I wish I be kept,*  
Noowaadchanittean-toh.  
*I wish thou be kept,*  
koowaadchanittean-toh.  
*I wish he be kept,*  
waadchanon-toh.

*Present tense.*

*plur.* { *I wish we be kept,*  
Noowaadchanitteanan-toh.  
*I wish ye be kept,*  
koowaadchanitteaneau-toh.  
*I wish they be kept,*  
waadchanoneau-toh.

*Præter tense.*

*sing.* { *I wish I was kept,*  
Noowaadchanitteanaz-toh.  
*I wish thou wast kept,*  
koowaadchanitteanaz-toh.  
*I wish he was kept,*  
waadchanonaz-toh.

*Præter tense.*

*plur.* { *I wish we were kept, (toh.*  
Noowaadchanitteananonuz-  
*I wish ye were kept,*  
koowaadchanitteanaouz-toh.  
*I wish they were kept,*  
waadchanonaouz-toh.

## Suppositive Mode.

Present tense.

Present tense.

*sing.* { *When I am kept,*  
Wadchanitteao.  
*When thou art kept,*  
wadchanitteaan.  
*When he is kept,*  
wadchanit noh.

*plur.* { *When we are kept,*  
Wadchanitteao.  
*When ye are kept,*  
wadchanitteao.  
*When they are kept,*  
wadchanit nag.

The *Prater tense* is formed by adding [us or ás] unto the *Present tense*.

## Indefinite Mode.

Wadchanittéinát, *To be kept.*The form *Negative* of the Verb *Substantive Passive*.

## Indicative Mode.

Present tense.

Present tense.

*sing.* { *I am not kept,*  
Noowadchanitteoh.  
*Thou art not kept,*  
koowadchanitteoh.  
*He is not kept,*  
Mat wadchanau.

*plur.* { *We are not kept,*  
Noowadchanitteoumun.  
*Ye are not kept,*  
koowadchanitteoumwoo.  
*They are not kept,*  
Mat wadchanoog.

Prater tense.

Prater tense.

*sing.* { *I was not kept,*  
Noowadchanitteohp.  
*Thou wast not kept,*  
koowadchanitteohp.  
*He was not kept,*  
Mat wadchanouop.

*plur.* { *We were not kept,*  
noowadchanitteoumunnonup  
*Ye were not kept,*  
koowadchanitteoumwop  
*They were not kept,*  
Mat wadchanoop.

*Imperative*



*Imperative Mode of the form Negative Passive.*

*sing.* { *Be thou not kept,*  
Wadchanittuhkon.  
*Let not him be kept,*  
wadchittékitch.

*plur.* { *Be not ye kept,*  
Wadchanittuhkook.  
*Let not them be kept,*  
wadchanittekhettich.

*Suppositive Mode Passive Negative.*

*Present tense.*

*Present tense.*

*sing.* { *When I am not kept,*  
Wadchaneumuk.  
*When thou art not kept,*  
wadchaninoomuk.  
*When he is not kept,*  
wadchanómuk.

{ *The Plural it formed by*  
*adding (Mat) unto the*  
*form Affirmative.*

*The Prater tense is formed by adding [us or ás] to the Present tense.*

*The Indefinite Mode Passive Negative.*

Wadchanóunát,

*Not to be kept.*

A TABLE of the Grammar of the *Suffix Verbs Aff-*  
*Addition* after the word, are set down : As for the *Affix* or  
*Optative Modes* ; The *Imperative* and *Suppositive Modes* lay it  
 and [*Thou him*] in the *Indicative Mode*, is the *Radical*  
*Mode*, is the *Radical word* without any *Affix* or *Suffix* : and

## Indicative Mode.

## Imperative Mode.

## Present tense.

## Præter tense.

- 1 {  
 1 oufh  
 2 radic.  
 3 unumwco  
 4 oog

- 1 {  
 1 unup  
 2 op  
 3 unumwop  
 4 opanneg

- 1 {  
 1 unutti  
 2 onri  
 3 unonkquich  
 4 onri

- 2 {  
 1 ch or ah  
 2 radic.  
 3 imun  
 4 oog

- 2 {  
 1 ip  
 2 op  
 3 imunónup  
 4 opanneg

- 2 {  
 1 eh  
 2 radic.  
 3 inncan  
 4 radic.

- 3 {  
 1 uk  
 2 uk  
 3 eh or uia  
 4 ukqan  
 5 ukkou  
 6 oh or uh

- 3 {  
 1 ukup  
 2 ukup  
 3 opoh  
 4 uiquónup  
 5 ukowop  
 6 opoh

- 3 {  
 1 itch  
 2 ukqufh  
 3 onch  
 4 ukqureu  
 5 ukook  
 6 onch

- 4 {  
 1 unuman  
 2 óun  
 3 unumun  
 4 óunónog

- 1 {  
 1 unumunónup  
 2 óunónup  
 3 unumunónup  
 4 óunónuppanneg

- 1 {  
 1 unuttuh  
 2 onruh  
 3 unuttuh  
 4 onruh

- 2 {  
 1 imwco  
 2 au  
 3 imun  
 4 auoog

- 2 {  
 1 imwop  
 2 auop  
 3 imunónup  
 4 auoppanneg.

- 2 {  
 1 egk or ig  
 2 ók  
 3 innccan  
 4 ók

- 3 {  
 1 ukquog  
 2 ukquog  
 3 ouh  
 4 ukquónog  
 5 ukooog  
 6 ouh

- 3 {  
 1 ukuppanneg  
 2 ukuppanneg  
 3 auopuh  
 4 ukquónuppanneg  
 5 ukooópanneg  
 6 auopsh

- 3 {  
 1 ukqurei, or  
 2 éhettich  
 3 ukqufh  
 4 ukqureu  
 5 ukook  
 6 ahettich



# The Indian Grammar begun. 65

*firmative*, wherein onely the *Suffixes*, viz. The Grammatical *Prefix*, you may observe it is used onely in the *Indicative* and by, and are varied onely by the *Suffix*. Also note, that [*I him*] word with the *Affix*; and [*Do thou him*] in the *Imperative* what is prefixed or suffixed to the *Radix*, is *Grammar*.

## Oprative Mode.

## Suppositive Mode.

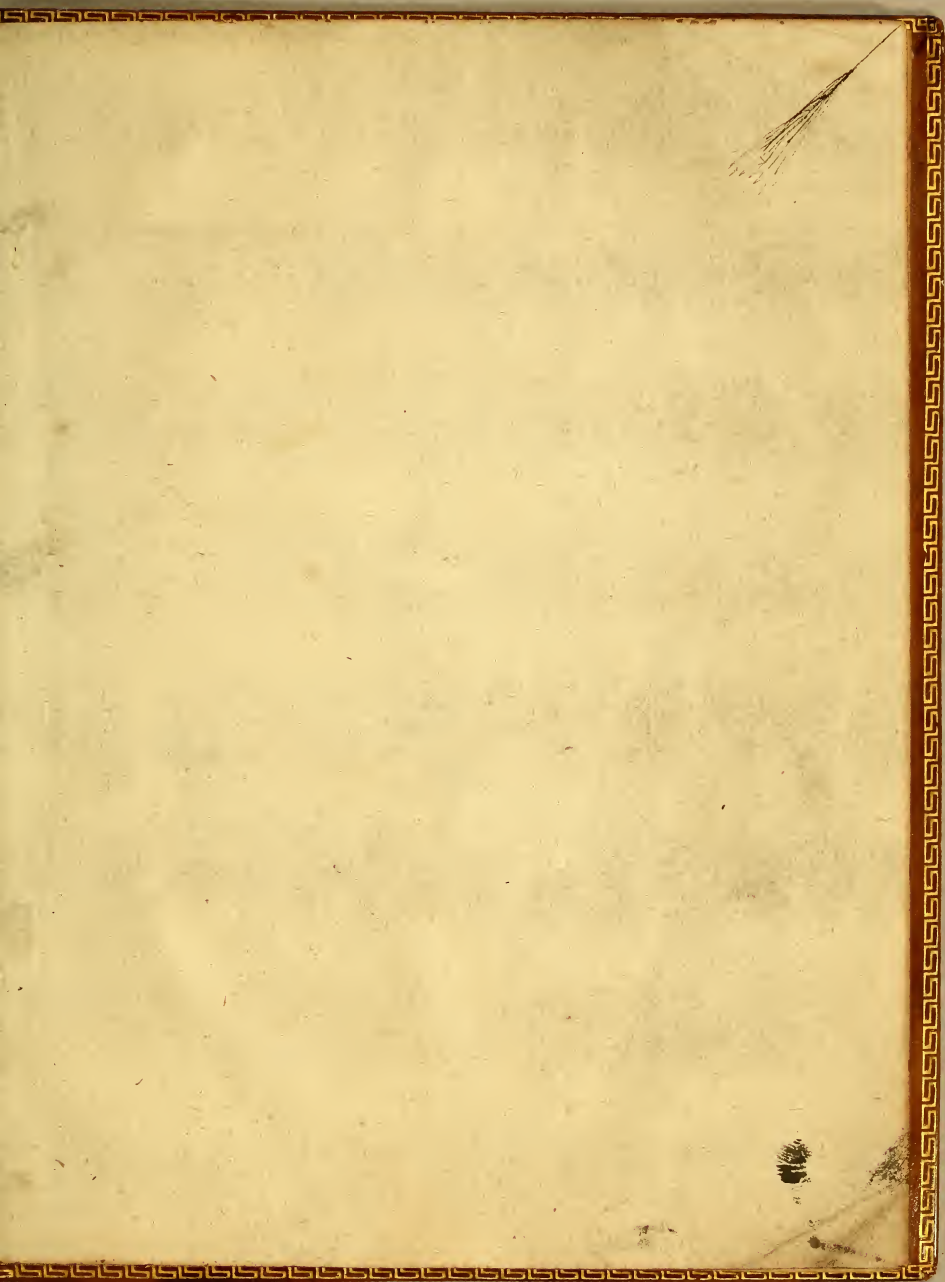
<i>Present tense.</i>		<i>Præter tense.</i>		<i>Present tense.</i>		<i>Præter tense.</i>	
1	1 unon	1	1 ununaz	1	1 unon	1	1 unos
	2 on		2 ónaz		2 og		2 ogkus
	3 uneau		3 ununnaóuz		3 unog		3 unógkus
	4 óneau		4 ónaóuz		4 og		4 ogkus
2	1 in	2	1 ineaz	2	1 ean	2	1 eas
	2 on		2 ónaz		2 adt or at		2 as
	3 uneau		3 uneanónuz		3 eog		3 egkus
	4 óneau		4 ónaóuz		4 adt or at		4 ás
3	1 ukqun	3	1 ukqunaz	3	1 it	3	1 is
	2 ukqun		2 ukqunaz		2 ukquean		2 ukqueas
	3 on		3 ónaz		3 ont		3 os
	4 ukqunán		4 ukqunanónuz		4 ukqueog		4 ukqueogkus
	5 ukqueau		5 ukqunaóuz		5 ukqueóg		5 ukqueógkus
	6 on		6 onaouz		6 ont		6 os
1	1 unan	1	1 unanónuz	1	1 unog	1	1 unogkus
	2 ónán		2 ónanónuz		2 ogkut		2 ogkutus
	3 unán		3 unanónuz		3 unog		3 unogkus
	4 ónán		4 ónanonuz		4 ogkut		4 ogkutus
2	1 uneau	2	1 ineáouz	2	1 eóg	2	1 eógkus
	2 oneau		2 ónaóuz		2 óg		2 ógkus
	3 uneau		3 ineanonuz		3 eóg		3 eógkus
	4 óneau		4 ónaouz		4 óg		4 ógkus
3	1 ukqueau	3	1 ukqunaouz	3	1 hettit	3	1 ehertis
	2 ukqueau		2 ukqunaouz		2 ukquean		2 ukqueas
	3 óneau		3 ónaouz		3 áhettit		3 ahertis
	4 ukqunán		4 ukqunanonuz		4 ukqueog		4 ukqueogkus
	5 ukqueau		5 ukqunaóuz		5 ukqueóg		5 ukqueógkus
	6 óneau		6 ónaóuz		6 ahettit		6 ahertis.

Onely remember that [toh] is to be annexed unto every person and variation in this Mode.

I Have now finished what I shall do at present: And in a word or two to satisfy the prudent Enquirer how I found out these new Wayes of Grammar, which no other Learned Language (so farre as I know) useth: I thus inform him: God first put into my heart a compassion over their poor Souls, and a desire to teach them to know Christ, and to bring them into his Kingdome. Then presently I found out (by Gods wise providence) a pregnant witted young man, who had been a Servant in an English house, who pretty well understood our Language, better then he could speak it, and well understood his own Language, and hath a clear pronounciation: Him I made my Interpreter. By his help I translated the Commandments, the Lords Prayer, and many Texts of Scripture: also I compiled both Exhortations and Prayers by his help. I diligently marked the difference of their Grammar from ours: when I found the way of them, I would pursue a Word, a Noun, a Verb, through all variations I could think of. And thus I came at it. We must not sit still, and look for Miracles: Up, and be doing, and the Lord will be with thee. Prayer and Pains, through Faith in Christ Jesus, will do any thing. Nil tam difficile quod non — I do believe and hope, that the Gospel shall be spread to all the Ends of the Earth, and dark Corners of the world, by such a way, and by such Instruments as the Churches shall send forth for that end and purpose. Lord hasten those good dayes, and pour out that good Spirit upon thy people. Amen.

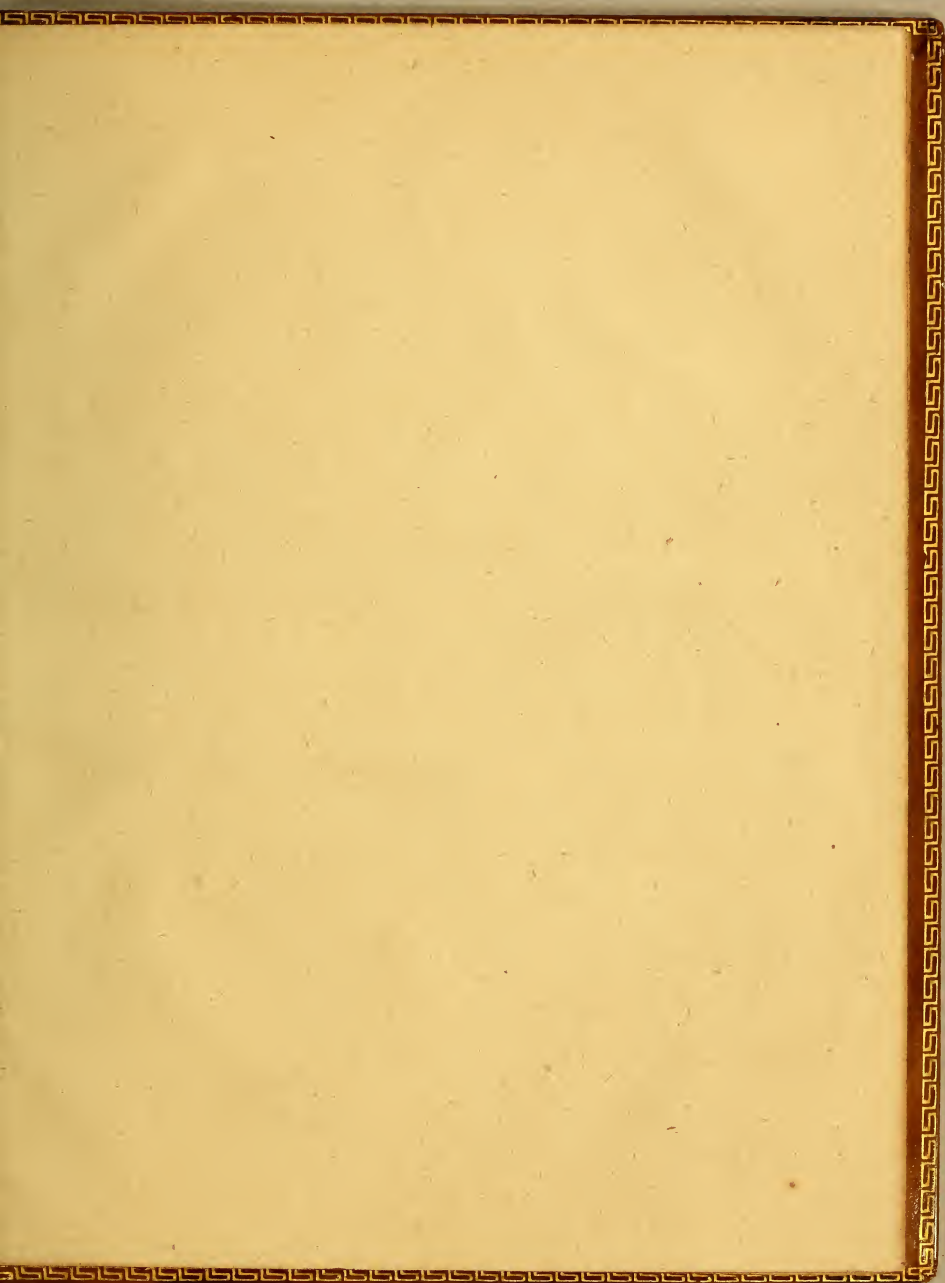
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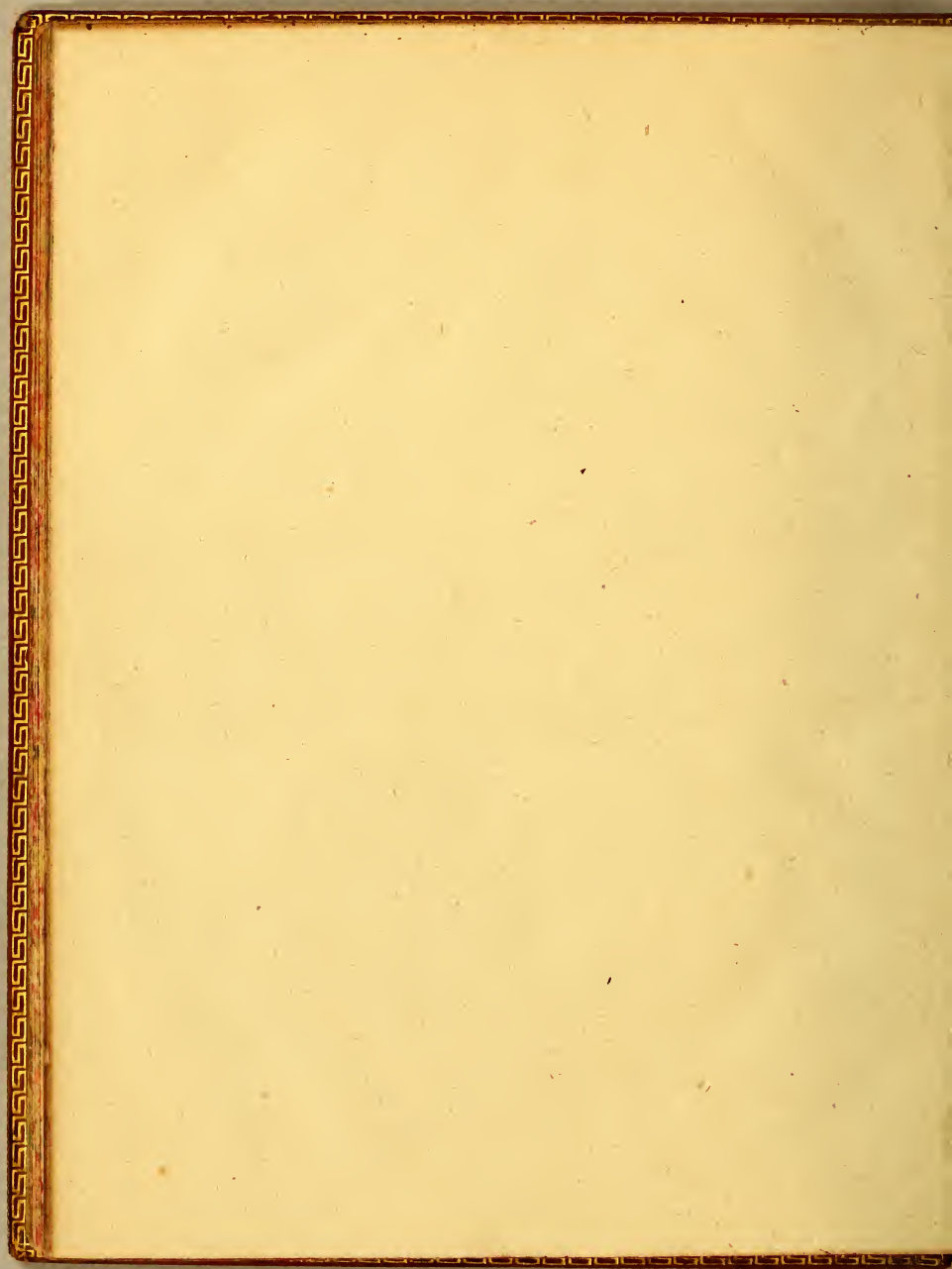




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